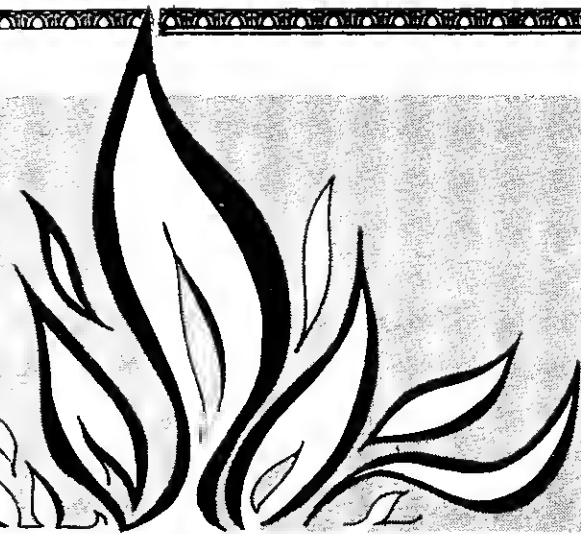


# HOWNIKAN

PEOPLE OF THE FIRE



Volume 9

Citizen Band Potawatomi Tribe

Number 9

## Vice chairman suspended for misconduct

Toby Kinslow was suspended from office September 30, after the Business Committee found "clear and convincing evidence" he had committed acts inconsistent with his fiduciary duties as tribal vice chairman and had not upheld responsibilities mandated by federal law and tribal ordinance.

The Business Committee, voting unanimously, found that Kinslow had committed six of the eight charges brought against him. The committee's decision came after more than six hours of testimony by 14 witnesses in an open hearing. Throughout the day Kinslow denied the accuracy of testimony delivered by tribal employees, members of the Pottawatomie County Sheriff's Department, elected officials and written affidavits - only to admit later that he had indeed made allegations and "passed on anonymous packages that came in the mail" to the FBI without believing that anyone affiliated with the tribe was guilty of wrongdoing.

On August 27, five charges of criminal defamation, one charge of obstructing governmental function, one charge of special influence and one charge of breach of fiduciary duty were brought against Kinslow. The committee's ruling found for all the criminal defamation charges as well as the charge of obstructing governmental function.

The first witness to give testimony was First Lieutenant Field Deputy Ronnie Gardner of the Pottawatomie County Sheriff's Department. According to Gardner, he received a call from his dispatcher the evening of July 30 instructing him to return a call from Kinslow. After contacting Kinslow, Gardner and a reserve officer went to Kinslow's home where he found a "very shaken" Kinslow. Gardner said Kinslow told him he had "received phone calls" and he "expected trouble from Rocky Barrett." Gardner testified that Kinslow's wife and other family members "were

packing to stay in a motel," and that Kinslow told him he had heard Barrett had hired Pottawatomie Police Chief Dave Kubiak "to kill him on sight." Gardner said that he knew Kubiak to be a professional law enforcement officer and that in his opinion Kinslow was simply reacting to rumors. On examination, Gardner stated three times that Kinslow appeared to be genuinely frightened.

In later testimony by Kinslow, however, he maintained that he had no ill will towards Barrett and that he "didn't think" Barrett would commit any acts to harm him. When queried as to why he had contacted Gardner, Kinslow said, "All I'm trying to do is put a stop on these (threatening) phone calls."

Pottawatomie County Sheriff Paul Abel testified next. Abel said he was called to the site of an explosion on Kinslow's property because "of statements that were made" to the investigating officer. Kinslow's uncle, George Smith, lived on the property in an 8 X 16 ft. tin storage building that exploded shortly after Smith entered the building the evening of August 22. He had been using a six-gallon butane bottle without a regulator hooked by rubber hose directly to a two-burner propane stove. Witnesses to the explosion told the investigating officers and the fire marshall that Smith had stated previously he thought he had a propane leak.

Abel introduced into evidence the State Fire Marshall's report ruling the explosion an accident caused by the leaking propane. Abel also introduced into evidence the Sheriff's Department report filed by his investigating officer at the scene of the explosion, Deputy Jerry Laster.

Business Committee members sat stunned as they read Laster's report. According to Laster, shortly after he arrived at the scene Toby Kinslow approached him and told him "he felt the

explosion was no accident." Because of Kinslow's charge Laster and the Sheriff returned the next morning. According to the report:

*"Toby Kinslow stated to officers that he felt the explosion and fire was intentional. He said he was the vice chairman of the Indian Council, Pottawatomie Tribe. He and the chairman, 'Rocky' Barrett, have had disagreements over tribal affairs for some time. He knew of several*

*things that Barrett was involved in to take money from the Pottawatomie Tribe. One of the areas he was drawing money from was the Pottawatomie Bingo. Kinslow said he stopped a sixty-million dollar deal Barrett was trying to pull, but did not say what it was, and that Barrett was trying to buy a thirty-five million dollar ranch for his*

*continued, page 11*

## Scrapbook Inside

County history • Sacred Heart • Chippewa culture

## Tax Commission told to 'undo damage'

A federal judge has accused the Oklahoma Tax Commission of being "a little too cute" in its attempts to circumvent a restraining order protecting the Citizen Band Potawatomi Tribal Store - and has ordered the commission to contact taxing authorities and wholesalers in other states clarifying the Potawatomi's tax exempt status.

U.S. District Judge Lee R. West scheduled a show cause hearing on September 28 after the Potawatomi Tribe charged the state tax commission with contempt of court. On March 10, Judge West had issued a temporary restraining order barring the tax commission from attempting to tax cigarette sales on tribal land - and restraining the commission or its representatives from entering tribal land.

Around the beginning of September, however, Tribal Store manager Jan Gale found out-of-state cigarette wholesalers suddenly unwilling to sell products to the tribe. Several wholesalers said they had been warned not to sell to Oklahoma tribes after their state tax authorities were contacted by

the Oklahoma Tax Commission.

Representatives of the Texas Tax Commission and Kansas Department of Revenue testified at the show cause hearing that they had been contacted by the Oklahoma Tax Commission and had been told that, under Oklahoma law, only the federal government and veterans homes are allowed to purchase untaxed cigarettes. Representatives of the Oklahoma commission admitted they had not mentioned they were under a restraining order in regards to the Potawatomi Tribe in their conversations with other states' taxation authorities - but maintained they had contacted the other states and queried them on sales to Indian tribes for "statistical purposes" only.

Gale testified that after her regular sources in Kansas and Texas dried up she contacted a wholesaler in Tennessee who accepted a cigarette order - and then contacted her a day later saying that he had talked to the Oklahoma Tax Commission and

*continued, page 12*

# Second front

## BIA mobilizes 280 Indian crews to fight fires

The Bureau of Indian Affairs mobilized 280 Native American firefighting crews to battle 43 fires on Indian lands in Oregon and California, where lightning set raging blazes from Aug. 30 through Sept. 7.

The BIA forestry division in Washington reported that fires on Indian lands, primarily on the Warm Springs Reservation in Oregon, burned a total of 5,100 acres.

Warm Springs lost 1,000 acres of timber, according to BIA estimates.

The 20-man crews consisted of BIA and tribal firefighters as well as Indian volunteers. The fires they fought, both on and off Indian lands, covered 636,000 acres.

"These Native American firefighters did an outstanding job," said Marshall Cutsforth, the BIA's division chief for forestry. "They displayed bravery, professionalism and an exceptional safety record."

The Interior Department estimates that lightning strikes totaled between 15-20,000 per day. The weather situation was compounded by two prior years of drought in the fire areas of southwest Oregon and California.

## Pope says missionaries acted badly

Phoenix, Ariz. - Pope John Paul II told American Indians last month they had suffered much at the hands of white settlers "and your difficulties are not yet at an

end."

While acknowledging that some of the church's missionaries had acted badly toward their Indian converts, the Pope defended the church's work to educate and improve the lives of native peoples.

"There is much to be done in solving common problems of unemployment, inadequate health care, alcoholism and chemical dependency," the Pope told 16,000 Indian Catholics at the Tekakwitha Conference at Veterans' Memorial Coliseum. "You have endured much over hundreds of years and your difficulties are not yet at an end."

Alfred M. Antone, vice president of the Salt River Pima-Maricopa Indian Community, earlier told the Pope that Indian Catholics sought greater participation in the church while maintaining a distinctive identity, worshipping "in the languages and cultures which God has given us."

A huge Hopi symbol in orange, blue and red vaguely resembling lightning hung from the ceiling, and four Hopi Kachinas - representing gods of creation - stood around the revolving podium. Several men in the crowd wore elaborate tribal headdresses.

"Everything represents the colors of creation," said Sister Gloria Davis, a Navaho-Choctaw who has been a nun for 30 years.

The meeting with the Indians was the first of its kind - a gathering of 16,000 from 195 tribes and officials of dioceses that minister to them. There are 285,000 Indians among the nation's 52.9 million Catholics.

## Wisconsin meetings begun

Rhineland, WI - The Governor of Wisconsin, the Attorney General and leaders of the six Chippewa bands in the state met on August 21 to discuss issues of treaty hunting, fishing and gathering rights.

Gov. Tommy Thompson and Attorney General Don Hanaway said the meeting produced a favorable "first start" of negotiations between the state and the Indians. "The best thing that you can come away from this meeting with is that we have met, we got along extremely well, and I'm extremely appreciative of the first meeting," said Thompson.

Joe Bresette, the executive director of the Great Lakes Intra-Tribal Council, agreed that the meeting went well. "The state of Wisconsin and the tribes got

together and decided this is a possible forum to discuss issues and that it is a step in the right direction," he said.

However, the Governor indicated that he is cautious not to become overly optimistic about the outcome of the meeting, and that the meeting did not address a permanent treaty rights settlement or any other specific issues. "The Department of Natural Resources (DNR) still will have to conduct the interim negotiations on the deer hunting," he said. "This format did not lend itself to making those decisions now or in the immediate future."

According to Thompson, Attorney General Hanaway will act as the state's chief negotiator in future meetings. Hanaway said that the agenda for the next meeting will be to discuss ground rules and procedures. "A broad discussion of all issues, including economic and social problems that face the tribes should be attempted at the next meeting," he said.

During the past three years the tribes have scheduled special hunting and fishing seasons, as affirmed by court decisions that uphold their off-reservation treaty rights. The exercise of the treaty rights has prompted a backlash from various groups within the state, particularly sportsmen's and tourism groups who charge the Indians' practices will deplete the state's natural resources.

One of the more vocal groups is Protect America's Rights and Resources (PARR), which is suggesting that certain Indian treaty rights should be abrogated. PARR has stepped up its attack against the Indian rights since the February 1987 decision by federal Judge James Doyle reaffirmed the Chippewa treaty rights.

Hanaway also cautioned against becoming too optimistic about the outcome of current and future meetings. He explained that there are three tracks to the treaty rights discussions. One track is the interim agreements - to be negotiated by the DNR, the second track is litigation, and the third is discussions.

"It could very well be that these discussions will not resolve to the satisfaction of everyone, all of the issues that exist on the other two tracks, but nonetheless they do provide the opportunity for a continued and renewed relationship between the state and the tribes that is a positive one," he said.

Hanaway said that it could take up to 40 years to change some racial attitudes toward Indians in the state.

## Inouye accuses BIA of stopping Indian progress

Tampa, Fla - Reservation governments are on "starvation diets" because of the high costs of running federal Indian programs, according to tribal officials testifying before a U.S. congressional panel.

"We're not looking for new money - we're just looking for the money we already get to run smoother," said Bill Frank, chairman of the Northwest Indian Fisheries Commission. "Tribes go broke. They go bankrupt. But a lot of it is because of indirect costs."

Some 2,000 Indians gathered in Tampa earlier in September to open the 44th annual gathering of the National Congress of American Indians. Tribal groups from across the country told lawmakers that administrative costs of programs run by the Bureau of Indian Affairs often eat up huge sums of money before it ever reaches the tribes.

When government funds run out, tribes are often pitted against each other over money both groups were originally promised, according to testimony before the Senate Select Committee on Indian Affairs.

Committee Chairman Daniel Inouye (D-Hawaii) criticized the Bureau for not doing enough to help the Indians.

"I have concluded that this Bureau with the bureaucracy has done more to impede the progress of Indian tribes and nations than anything else," Inouye said.

The tribes often have little money to hire lawyers, so they do not sue the federal government when it doesn't live up to its end of the bargain, Inouye said.

### Councils scheduled

Regional Councils have been scheduled for November 1, in Portland, Oregon and December 6, in Denver, Colorado. Questions may be directed to Ava DeLeon, (405) 275-3121.

### Financial aid deadlines

December 15 is the cutoff date for tribal scholarship requests. November 1 is the cutoff for BIA education grants. For information on tribal scholarships contact Ava DeLeon at the Potawatomi Tribe. For information on BIA grants contact Retha Murdock, Bureau of Indian Affairs, Rt. 5 Box 148, Shawnee, OK 74801.

## HOWNIKAN PEOPLE OF THE FIRE

The HowNiKan is a publication of the Citizen Band Potawatomi Tribe, with offices located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

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All correspondence, submissions, change of address and subscriptions should be mailed to HowNiKan, Route 5, Box 151, Shawnee, Oklahoma 74801.

### CITIZEN BAND POTAWATOMI BUSINESS COMMITTEE

Chairman - John "Rocky" Barrett  
Vice Chairman - Toby Kinslow  
Secretary-Treasurer - Bob F. Davis  
Committeemen - Francis Levier  
Committeeman - Hilton Melot

# Tribal Tracts

## **Tribal reps attend Papal gathering**

Potawatomi Chairman John Barrett, Committeeman Francis Levier and Fathers Joseph Murphy and Michael Roethler of St. Gregory's Abbey in Shawnee were among the many thousands of American Indians attending the Pope's visit to Phoenix, Arizona last month. In his speech, the Pope recalled the "harsh and painful" history of Native American and European relations, praised Catholic missionaries to the Indians but admitted that "not all members of the Church lived up to their Christian responsibilities."

"The early encounter between your traditional cultures and the European way of life was an event of such significance and change that it profoundly influences your collective life even today," the Pope said, adding, "I encourage you, as native people belonging to different tribes and nations in the East, South, West and North, to preserve and keep alive your cultures, your languages, the values and customs which have served you well in the past and which provide a solid foundation for the future."

## **Tribe's economic plans featured**

The Citizen Band Potawatomi Tribe was featured in the Investment Dealer's Digest recently after editors interviewed tribal economic development director Dr. Robert Shapiro. The article also quotes Rob Burpo of First American Asset Management as saying, "The Potawatomi are making state-of-the-art investments. They are not nay-sayers. They look at ways to make things go." The article also quotes Burpo saying "not enough other tribes are taking the kinds of commercial actions the Potawatomi are to become economically self-sufficient."

## **Chairman honored in Tecumseh**

Chairman John Barrett was recently honored by City Of Tecumseh Mayor David Qualls when Qualls asked him to ride in horsedrawn surney with him in the Tecumseh Frontier Days parade. The town of Tecumseh, south of the tribal complex, lies within the traditional Potawatomi reservation boundaries.

## **Bourassa info sought**

Helen Depel, 1406 NW 25th St., Oklahoma City, OK 73106, is

searching for information on the life of Delila Bourassa, daughter of Jude Bourassa and Catherine Charet. Delilah was Mrs. Depel's great-grandmother and she is particularly interested in anecdotes from her life. Leon Bergeron, his blood degree, burial site and relation to Katy Bergeron Melott, is also a subject of interest to Mrs. Depel.

## **Descendants Sought**

Vivian L. Diven is searching for descendants of Bonnie and Elenore Zigler, as well as any descendants of the Bourassa family. Tribal members can write to her at 300 S. Cedar, Rolla, MO 65401 or write to Vina Pruett, 1025 Delano, Poplar Bluff, MO 63901.

## **Flynn Wins Award**

Tribal member Johnny P. Flynn, a student at the University of California, Santa Barbara, was recently awarded the Dean's Award for a contest paper.

## **Housing Units Available**

Low rent units in the Potawatomi Elderly Housing Complex are now available for the elderly and/or handicapped. For information contact Wannetta Wakolee at (405) 273-1050.

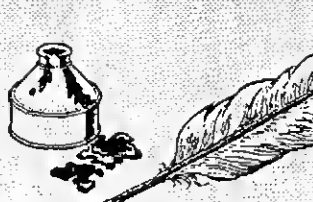
## **Museum Visitors Total 97**

Museum visitors for the month of September totalled 97 including travelers from Oklahoma, the Grand Bahamas, England, Minnesota, Florida, Germany, Michigan, Virginia, Delaware, Texas, California, Wisconsin, Colorado and Pennsylvania. July was a busy month for the museum with 122 out-of-towners, including natives of Spain, Thailand and 19 states.

## **Barrett Wins Contract**

Oklahoma's Congressional delegates have announced that Barrett Refining Corporation has received an 80-million gallon jet fuel contract from the United States Department of Defense. The fuel will be going to Ft. Sill Military Reserve, Oklahoma Air National Guard, Boeing Manufacturing, Altus Airforce Base, Tinker Field, Vance and McConnell Airforce Bases. Barrett Refining is owned and operated by John "Rocky" Barrett, who is also the elected chairman of the Potawatomi Tribe.

# In your opinion...



Dear Pat Sulcer,

I would like to take this opportunity to thank you for the excellent job you have done for our tribe, not only as editor of the *HowNiKan*, but as a personal representative of our tribal standards and commitments to the future.

I have enclosed a \$25 donation for the paper, which I enjoy reading.

I can only hope that the new editor has the vision and commitment that you did.

Good luck on your new life and career change!

Sincerely,

Dave Maddox

*A far flung tribal member from Fairbanks, Alaska*

Dear Editor:

Why not start a "friend of the *HowNiKan*" - Charge a yearly fee - \$10 or use a sliding scale, that way we would know yearly when to send a tax deductible donation. Now as a founding (?) member I will enclose a small donation that will help pay for the postage at least.

I continue to enjoy the paper and it helps me to remember that I am indeed one of the people of the place of the fire.

Now that school has started again, I would appreciate an article on the educational opportunities for our people.

Sincerely,

Evelyn Hart

Mayor Pro Tem  
Newport Beach, CA

Dear *HowNiKan* and Mr. Barrett,

I wanted to tell you how thrilled I was to see my grandmother's picture in the *HowNiKan*. Mary Louise Acton O'Marra died in 1934 before I was two years old; she was my dad's mother, and my dad was Patrick O'Marra. My dad died in November, 1983. Besides my uncle James, my father had two sisters, my aunts Mary and Katherine.

I've opened communications now with Mr. Bob Sorrell in Denver and have thanked him for contributing my grandmother's

picture to the *HowNiKan*. Please accept the enclosed check as a way to thank you for publishing the picture, on both Mr. Sorrell's and my family's behalf; I believe it's safe to assume we would not otherwise have learned about each other's families.

Mary Zole O'Marra  
Seattle, WA

*P.S. If I haven't done so, please thank everyone involved for the great meeting here in Seattle.*

Chairman Barrett,

I have been researching the Potawatomi Indian Tribe in regards to stories I have been told, over the years about my name.

First of all, I was born in Wau-rika, Oklahoma, December 22, 1935. My family was very poor. As I have been told this story, I recall my mother telling me, when I was born, our neighbor, Mrs. Clark, asked if she could name me. Known to me only as Mrs. Clark, she had a cow and would provide our family with milk if her wish was granted.

Her story is as follows:

Mrs. Clark was a member of the Potawatomi Indian Tribe. It was her lifelong dream to have a daughter to give her the name, "TOLA", after a Potawatomi Chief's daughter, Princess Iola.

Mrs. Clark was never blessed with a daughter, so she wanted to name me to fulfill her lifelong dream.

My mother gave her permission to name me. I was named Iola Faye Moore.

Over the years, I have been interested in the writing profession. I feel very close to your people, be it, thru the research, reading, or from my name.

My daughter was telling me about her friend who receives a paper called *HowNiKan*, and it was such a coincidence, so she got a copy to send to me. I was so happy to receive it.

I am enclosing \$6, for the subscription price. If by chance you have any information for me about my name, IOLA, I would appreciate the information very much.

Thank you very much,

Iola Faye Tillman  
339 Parker Avenue, #17  
Rodeo, California 94572



# Natives Nationally

## Historic cemetery holds remains of Indian leaders

Washington, DC - The remains of 25 prominent Indian leaders from 11 tribes are buried at the historic Congressional Cemetery in Washington, according to a paper issued by the cemetery's preservation association. The Congressional Cemetery is located at 1801 E. Street SE in Washington, D.C. and was established in 1807. For more information contact the cemetery at (202) 543-0539. Leaders buried there are:

Apache - Taza (Tahzay, the son of Cochise);

Cherokee - William Shorey Coodey, Henrietta Jane Coodey, Captain John Looney, James McDaniel, Susan Agnes Paschal, Thomas Pegg, John Rogers, Johnson K. Rogers, the child of J.K. Rogers, Ezekiel Starr and Judge Bluford West;

Chippewa - A-Moose or Little Bee, St. Germain and ShawBo Wis Or (Oak Caw Bu Wis);

Choctaw - Push Ma Ta Ha (General) and Peter Paul Pitchlynn;

Creek - Daniel S. Asberry and Efar Emarthlar;

Kiowa - O Corn O Cost or Yellow Wolf and Waub O Jeag or White Fisher;

Nez Perce - Utsin Mali Kan; Pawnee - Tuck A Lix Ta; Sac & Fox - Quaw Quaw Mah Pe Quaw;

Sioux - Kan Ya Tu Duta; Winnebago - Prophet

## Great Lakes tribes sue HUD

Kalamazoo, MI - The Grand Traverse Band of Ottawa-Chippewas could lose up to \$50,000 for work already completed on a tribal housing project that was rejected by the U.S. Department of Housing and Urban Development, said a tribal lawyer.

Attorney William Rastetter of Traverse City said the tribe was told by HUD in June that it rated high on the qualification list, so construction agreements were made to build a 27-room motel near its bingo and casino gambling parlor in Preshawbestown.

According to Rastetter, the tribe satisfied all of the government's requirements to obtain the grant, but HUD informed them in early August that the tribe would not get any portion of the \$250,000 they requested, said Rastetter. A total of \$2.7 million is available to

Indians under the federal program.

The tribe, in response, has filed a lawsuit against HUD, saying the agency improperly rejected the tribe's grant application. The suit, assigned to U.S. District Judge Richard Enslem in Kalamazoo, is asking for all Indian block grant funds to be frozen until the case is reviewed. It is also asking for HUD to pay all legal costs and attorney fees to the tribe and that the HUD be required to fulfill the grant agreement.

## Winnebago helps FBI bingo sting

Black River Falls, Wis. - 40 year old Chloris Lowe, a member of the Wisconsin Winnebago Indian Tribe and president of the Tribal Development Corp., assisted agents of the Federal Bureau of Investigation in monitoring an east coast businessman as he offered kickbacks for a tribal contract on bingo gaming equipment August 25th.

According to an article in the *LaCrosse Tribune*, Lowe said he had been offered kickbacks that could have totaled nearly \$800,000 a year from the video games machines if they were installed in the Tribe's three bingo halls.

FBI agents monitored a meeting between Lowe and the representative of the East Coast video game manufacturing firm from an adjacent room.

During the meeting, Lowe said, the company head gave him a \$5,000 bribe to sign a gaming lease.

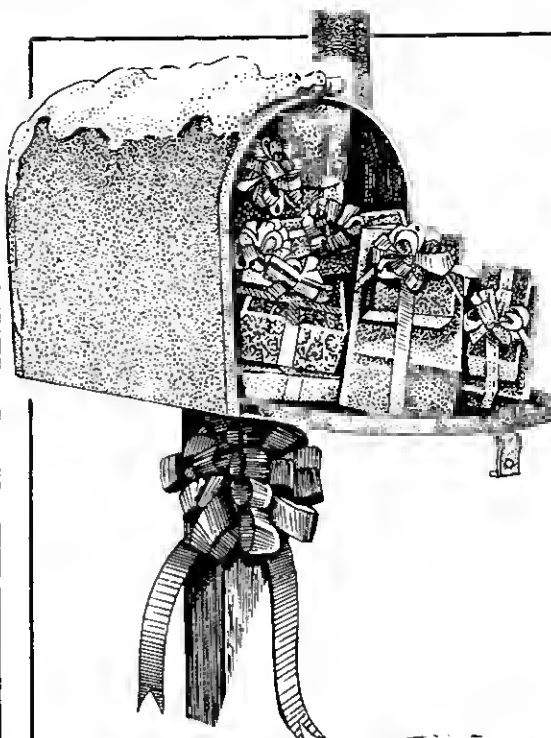
The meeting ended a two-month long investigation by the FBI after Lowe reported the June approach by the man, indicating the possibility of the kickback.

## FBI continues Oneida bingo skimming probe

Oneida, Wis. - The FBI, at the request of the Oneida Tribe continues its probe into almost \$400,000 in missing pull-tab revenues from the Irene Moore Activity Center, the tribe's bingo hall.

Tribal spokesmen say that employees working between October 1985 and last February when federal officials were contacted have been transferred or suspended pending the outcome of the investigation.

During that period, some 26 different employees had worked the pull-tab area.



*Christmas is less than 10 weeks away!*



**Now Available!**

## Potawatomi Seal Belt Buckles!

Order Now From The Potawatomi Trading Post  
Route 5, Box 151, Shawnee, OK 74801

	Quantity	Each	Total
Brass		\$16 <sup>50</sup>	
Gold & Silver Plate		\$36 <sup>50</sup>	

Prices Include Postage

# Sacred Heart College Catalogue - 1898

## *Sacred Heart College - "In Virtute et Constantia"*

(The following is reprinted from the 1897 - 1898 Sacred Heart College catalogue)

Sacred Heart College sprang from a humble beginning and attained its present growth by a gradual and natural expansion. A day school was opened in 1878 gradually increasing its faculties and sphere of usefulness, until in 1882 it was transformed into a college. The Institution, incorporated in 1895 by the Legislature of Oklahoma, is empowered to confer the usual degrees. It was founded and is conducted by the Benedictine Fathers, whose reputation as efficient teachers as well as strict disciplinarians is universally known.

### LOCATION

Sacred Heart College is situated in the southeastern part of Pottawatomie County, four miles from the South Canadian River, which forms the boundary between Oklahoma and the Indian Territory. It is far enough removed from all the distracting influences of a city, to secure that seclusion which is so necessary for the prosecution of studies yet not too remote to enjoy its conveniences and accommodations. It is situated thirty-six miles east of Purcell and is of easy access by way either of Tecumseh, Shawnee or Earlsboro, the nearest rail road points. The location is unsurpassed both for health and the picturesque beauty of the landscape to which the placid waters of Lake Nazareth, lend an additional charm.

### SYSTEM OF EDUCATION

The system of education is practical and comprehensive, calculated to form both the heart and the intellect of the student. The regular courses of study comprise all that is requisite, either to finished classical or a commercial education. Modern languages, drawing, painting, and music are optional studies. The best system of teaching and the best authors are adopted in various branches.

While the college is thoroughly and uncompromisingly Catholic, respectable pupils of all denominations are received, and no attempt is made to interfere with the religious convictions of non-Catholics. But, for the sake of order and the preservation of discipline, all resident students are required to attend public worship, and to preserve at least outward decorum during prayer-time.

The children of Catholic parents are carefully instructed in the principles of our holy religion, and must conform to the teachings and practices of the Church.

Parents are cordially invited to make us acquainted with the habits, tastes, and disposition of the children whom they place in our charge, and to specify the course of studies which they wish them to follow. We shall politely but firmly decline any interference in our mode of discipline and instruction.

### General Rules

1. All the students rise at the same hour in the morning and retire at the same hour at night.
2. No student shall leave the college grounds or absent himself from class or other duty without permission of the Director.
3. The use of tobacco is strictly forbidden, except to students of the Senior Department, who have received written permission for its use from their parents or guardians.
4. Students are expected to take baths regularly.
5. Anyone who injures or defaces college property must pay for the same.
6. Students who have failed to give satisfaction in the classroom or who are guilty of misconduct must perform such tasks as are assigned them, and shall be excluded from all college privileges until such tasks be accomplished.
7. Students are expected to keep themselves and whatever they come in contact with, neat and clean.
8. The time of recreation excepted. Silence is to be observed.
9. All the students are required to attend the daily exercises of public worship. Catholic students are expected to approach the sacraments once a month.
10. The students shall deposit their spending money with the Director.
11. All the correspondence of the students is subject to the inspection of the Director.
12. Students shall at all times show themselves obedient and respectful to Professors and Prefects. They must carefully avoid every expression in the least injurious to Religion and Morals to their Professors, Prefects and fellow students. In a word they are required to behave as young gentlemen who enter college, not only to acquire knowledge, but also to cultivate habits of refinement and propriety, and thus fit themselves to take their place in society with credit to themselves and their family.
13. The penalty of dismissal is incurred by repeated violation of established rules, by insubordination, by the use of profane or irreligious language or writings, by the introduction of immoral or infidel publications, or intoxicating liquors: in fine, by any grave offense against morality or discipline.



## *Students in the school year 1900*

14. Reports are sent to parents quarterly. At the end of the year, a number of premiums are awarded to those students who excel in their classes and in gentlemanly deportment. The Gold Medal for good conduct, is by excellence, the "Medal of Honor," and as such, is more highly prized than any other.

### Order of Exercises

A.M.-5:30 Rising-Toilet  
(In winter the students rise at 6 o'clock)  
6:00 Study.  
7:00 Breakfast  
7:30 Mass-Christian doctrine  
8:15 Recreation  
9:00 Classes  
11:15 Toilet  
11:30 Dinner  
12:00 Recreation  
P.M.-1:20 Study-Classes  
4:00 Recreation  
5:00 Study  
6:00 Supper  
6:30 Recreation  
7:30 Study  
8:30 Retiring  
A.M.-10:00 Sunday-High Mass  
P.M.-2:30 Sunday-Vespers  
Thursday and Saturday afternoons, free

### Board of Trustees

Rt. Rev. Felix DeGrasse, O.S.B. President  
Rev. Leo Gariador, O.S.B. Vice President  
Rev. Adalbert Haffner, O.S.B. Secretary  
Rev. Louis Choron, O.S.B. Treasurer  
Rev. Blaise Haritchabalet, O.S.B. Ass't Secretary

### Faculty

Rt. Rev. Felix DeGrasse, O.S.B. Pres.  
Professor of Christian Doctrine  
Rev. Leo Gariador, Vice Pres.  
Professor of History and Geography  
Rev. Adalbert Haffner  
Professor of 5th Classical and 3rd English  
Fr. Joachim Dougherty  
Professor of 3rd Commercial and Elocution  
Fr. Gratian Ardans  
Professor of 2nd Latin and History  
Fr. Clement Dupont  
Professor of 4th Latin and Greek  
Fr. Justin Mirat  
Professor of 3d Latin  
Fr. Eloi Justou  
Professor of Mathematics  
Fr. Sylvester Castera  
Professor of Arithmetic and French  
Fr. Lawrence Carrico  
Professor of 1st and 2nd Commercial and Drawing  
Fr. Gregory Gerrar  
Professor of Music and Painting  
Fr. Raphael Defives  
Professor of Piano and Organ  
Fr. John Laracy

*Continued, page 6*

# College (from page 5)

Professor of Penmanship and Preparatory  
Fr. Timothy Murphy  
Prefect of Discipline  
Fr. Hildeband Zocllcr  
Prefect of Discipline and Professor of German

## The Scholastic Year

Is divided into two sessions of five months each; the first begins the first week of September, and ends with January; the second begins with February and closed the last week in June.

Students may enter at any time, charges beginning with date of entrance. No deduction of tuition is made for less than one month.

If any time during a session a student becomes qualified for a higher class, he shall be promoted, and such promotion is deemed equivalent to all honors of the class that has left.

## Calendar

First Session begins....September 8, 1898.  
Thanksgiving Day....November 24, 1898  
Christmas Recess begins...December 22, 1898.  
Christmas Recess ends.....January 2, 1899.  
Second Session begins...February 1, 1899.  
Washington's Birthday...February 22, 1899  
St. Patrick's...March 17, 1899.  
St. Benedict's...March 21, 1899.  
Memorial Day...May 30, 1899.  
Sacred Heart...June 9, 1899.

## Commercial Course

The Commercial Course is designated to impart a thorough commercial or business education. To enter this course the student must know Fractions, the Parts of Speech and Geography to the map of the United States. These that pass a satisfactory examination in the various branches of this course may receive the degree of Master of Accounts.

### First Year

1. Christian Doctrine-Deharbe's Large Catechism.
2. English Gilmour's Fifth Reader: Grammar-Gould Brown's Institutes-Orthography: Etymology: Weekly Themes: Spelling: Letter Writing.
3. Elocution-Williams & Sullivan's.
4. United States History-Hassard.
5. Geography-Electric Complete.
6. Arithmetic-Robinson's Progressive Practical: Decimal Currency to partial Payments.
7. Book-keeping-Williams & Rogers', 12 months.
8. Penmanship-Spencerian System.
9. French or German: optional.

### Second Year

1. Christian Doctrine-Deharbe's Large Catechism, complete.
2. English Grammar-Gould Brown's: Syntax: Punctuation and Composition: Weekly Themes: Letter Writing: Spelling: Gilmour's Sixth reader.
3. Elocution-Williams & Sullivan's elements of Expression.
4. History-Fredet's Ancient History.
5. Geography-Eclectic Complete.
6. Penmanship-Spencerian System.
7. Arithmetic-Robinson's Practical-Complete,
8. Book-keeping-Williams & Rogers, 2nd year's course.

### Third Year

1. Christian Doctrine-Deharbe's Large Catechism, Reviewed.
2. English-Copping's Rhetoric: Select Readings.
3. Elocution-Williams & Rogers Elements of Expression.
4. History-Fredet's Modern.
5. Arithmetic-Williams & Rogers Commercial.
6. Book-keeping-Williams & Rogers-Banking: Business Practice: Business Papers. Course complete.
7. Commercial Law-Williams & Rogers'.
8. Civil Government-Williams & Rogers'.
9. Political Economy-Champlin.
10. Algebra-Robinson's.

## Classical Course

This course is intended to qualify young men for the learned professions or the Sacred Ministry. A solid classical training is the soul of a college education and no young man should fail to embrace this course before he devotes himself to any liberal profession.

### First Year

1. Christian Doctrine-Deharbe's Large Catechism.
2. Latin-Schultz's Grammar and Exercise Book: Grammatical Forms of Nouns, Pronouns and Adjectives and the four regular conjugations of the verb.
3. English-Grammar-Gould Brown's Institutes, Orthography and Etymology. Weekly Themes. Letter Writing, Reading and Spelling. Gilmour's Fifth Reader. Elocution. Williams & Sullivan's Elements of expression. 1 lesson.
4. French or German-Optional.

5. History-Hassard's History of the U.S. 2 lessons.
6. Geography-Electric complete Geography. 2 lessons.
7. Arithmetic-Robinson's Progressive. Practical. Decimal Currency to Partial Payments.
8. Penmanship-Spencerian System.

### Second Year

1. Christian Doctrine-Deharbe's Large Catechism, complete.
2. Latin-Schultz's Grammar and Exercises, review of first year. Irregular Verbs. Historia Sacra.
3. English-Grammar-Gould Brown's Institutes, Syntax, Punctuation and Composition, supplemented by Quackenbos' First Lesson's in Composition. Weekly Themes. Letter Writing. Reading and Spelling. Gilmour's Sixth Reader. Elocution-Williams & Sullivan's Elements of Expression. 1 lesson.
4. French or German, optional.
5. History-Hassard's History of the U.S. completed. 2 lessons.
6. Geographa-Electric Complete Geography, complete. 2 lessons.
7. Arithmetic-Robinson's Progressive Practical, complete.
8. Penmanship-Spencerian System.

### Third Year

1. Christian Doctrine-Deharbe's Large Catechism. reviewed.
2. Latin-Schultz's Grammar and Exercises-De viris Cornelius Nepos.
3. Greek-(Begun at the opening of the second term) Yenni's Grammar. Nouns, adjectives, regular verbs. Exercises.
4. English-Coppen's rhetoric-Elements. Style. Ornaments, and various species of prose composition. Class exercises. Composition. Select Reading. 2 lessons. Elocution-Williams & Sullivan's Elements of Expression, complete. 1 lesson.
5. French or German: optional.
6. History-Fredet's Ancient History: twice a week.
7. Mathematics-Robinson's New Geometry; Robinson's elements of Algebra, 2 lessons.

### Fourth Year

1. Christian Doctrine-Jouin's Evidences of Religion. Part I.
2. Latin-Schultz's Grammar and Exercises: complete. Caesar: De Cello gallico. Ovide. Selections:
3. Greek-Yenni's Grammar to Syntax. Exercises. Little Authology.
4. English-Coppen's Rhetoric-Verification: nature and varieties of poetry. original poems. Select reading. 2 lessons. Literature-Jenkin's 19th Century. 1 lesson. Elocution-Williams & Sullivan's elements of Expression. complete.
5. French or German-Optional.
6. History-Fredet's Ancient History. completed. In the second term, Modern History.
7. Mathematics-Robinson's New Geometry and Trigonometry. Robinson's Elements of Algebra. complete. 2 lessons.
8. Natural Sciences-First session. Zoology: Second session. Botany.

### Fifth Year

1. Christian Doctrine-Jouin's Evidences of Religion, Part 2.
2. Latin-Schultz's Grammar and Exercises, reviewed. Compositions. Cicero, Select Orations: Virgil, Oeneid.
3. Greek-Yenni's Grammar, complete. Xenophon's Anabasis.
4. English-Coppen's Oratorical Composition. Select Reading, 2 lessons. Literature-Jenkin's rise and Progress of English Literature to the 19th Century, 1 lesson. Elocution-Williams & Sullivan's elements of Expression. reviewed, 1 lesson.
5. French or German-Optional.
6. History-Fredet's Modern History, complete, 2 lessons.
7. Mathematics-Robinson's New Geometry and Trigonometry, complete, 2 lessons. Robinson's elements of Algebra, complete.
8. Natural Sciences-Steele's Popular Physics, 2 lessons.

## Preparatory Course

A preparatory class is open for the benefit of those pupils whom insufficient knowledge of rudiments prevents from entering one of the regular courses.

1. Christian Doctrine-Catechism of Baltimore.
2. English-Harvey's Grammar. Exercises in Composition and Letter Writing. Reading and Spelling. Gilmour's Readers.
3. Arithmetic-Robinson's Practical.
4. History-Gilmour's Bible History. Sadlier's Elm. History of the U.S.
5. Geography-Eclectic. Elementary.
6. Penmanship.

## Ecclesiastical Course

This course is intended to prepare candidates for the Sacred Ministry.

### First and Second Years

1. Philosophy-Sanseverino.
2. Physics and Chemistry-Steele.
3. Church History-Brueck.
4. Gregorian Chant.

## Third, Fourth and Fifth Years

1. Dogmatic Theology-Schouppe.
2. Moral Theology-Gury.
3. Scriptura Sacra-Schouppe.
4. Ecclesiastical History-Brueck.
5. Sacred Eloquence-Potter.
6. S. Liturgy-Wapelhortt.

## Staff of Professors

Rt. Rev. Felix DeGrasse, O.S.B.  
 Professor of Holy Scripture.  
 Very Rev. Leo Gariador, O.S.B.  
 Professor of Cannon Law and Church History.  
 Rev. Hilary Cassal, O.S.B.  
 Professor of Moral Theology and Natural Sciences.  
 Rev. Blaise Haritchabalet, O.S.B.  
 Professor of Dogmatic Theology and Philosophy.

## Catalogue of Students

## Preparatory

Acton, Joseph	Negahnquet, J.
Blari, J. Bourbonna, B.	O'Gee, T.
Bourasa, T.	O'Gee, C.
Bourbonnia, G.	O'Meara, J.
Blair, K.	O'Meara, Jno.
Boyer, Fr.	Pelletier, Jas.
Bruno, Jos.	Pelber, Ed.
Bruno, M.	Reichstatter, I.
Bruno, D.	Reichstatter, L.
Brandt, L.	Reichstatter, G.
Brandt, W.	Reignier, O.
Bradley, G.	Reignier, G.
Castelbury, J.	Rodd, I.
Clardy, G.	Rodd, N.
Curley, G.	Rodd, P.
Curley, Alex.	Rodd, J.
Davis, G.	Rodd, D.
Denton, G.	Rodd, F.
Gouddin, X.	Schoenaman, J.
Greyson, G.	Tessier, R.
Larean, L.	Tessier, J.
Lewis, D.	Melot, T.
Melot, V.	McDole, M.
Mars, D.	Tierney, P.
Mars, L.	Wano, Fr.
Melot, J.	Whitehead, W.

## Commercial

Ashurt, M...Oklahoma	Monnot, C...Oklahoma
Bentley, E....Oklahoma	Morrow, P...Oklahoma
Billings, W....Oklahoma	Mudd, O...Indian Ter.
Callahan, P...Indian Ter.	Needhan, T...Indian Ter.
Chaland, A...Indian Ter.	Nobert, W...Indian Ter.
Condon, Jas...Iowa	O'Brien, C...Illinois
Deister, J...Oklahoma	O'Dea, T...Indian Ter.
Deister, H...Oklahoma	Paddock, J...Oklahoma
Demmer, J...Indian Ter.	Piazzi, W...Indian Ter.
Dougherty, J...Indian Ter.	Seikel, L...Oklahoma
Filiere, L...Texas	Schaeffer, Fr...Oklahoma
Flemming, R...Oklahoma	Schirch, A...Oklahoma
Fox, N...Oklahoma	Smith, G...Indian Ter.
Furstenber, B...Illinois	Smith, W...Indian Ter.
Griffin, P...Illinois	Ragley, Fr...Texas
Griffin, P.M...Illinois	Richard, W...Oklahoma
Grove, A...Oklahoma	Richard, E...Oklahoma
Grove, C...Oklahoma	Richard, O...Oklahoma
Hall, W...Indian Ter.	Reilly, J...Texas
Henderson, B...Mississippi	Ruzizka, W...Oklahoma
McCall, C...Indian Ter.	Tangney, J...Oklahoma
McDonald, C...Indian Ter.	Tipton, W...Oklahoma
McShane, H...Kentucky	Town, L...Oklahoma
Martin, T...Texas	Town, W...Oklahoma
Martin, T...Texas	Waddille, II...Oklahoma
Mickle, L...Indian Ter.	Wolfe, J...Oklahoma
Ming, J...Texas	Youngblood, L...Oklahoma
Monnot, A...Oklahoma	

## Ecclesiastical

D.D. Joachim Dougherty, O.S.B.	D.D. Vincent Moutalibet.
D.D. Gratian Ardans.	D.D. Gregory Gerrer.
D.D. Clement Dupont	D.D. Maurus Furstenberg.
D.D. Justin Mirat.	D.D. Lawrence Carrico.
D.D. John Mary Elisalde.	D.D. Timothy Murphy.
D.D. Eligius Juston.	D.D. Bede Negahnquet.
D.D. Raphael Defives.	D.D. Aloysius Hitta.
D.D. Sylvester Castera.	

D.D. Stanislas Tastevin.  
 D.D. Hildebrand Zoeller.  
 D.D. Augustin Delahoyde.  
 D.D. Michael labat.  
 D.D. Benedict Doyle.

## Terms

Payment per term of five months, invariably in advance.  
 Board, Tuition, Bedding, per term of five months - \$70.00.  
 Washing. Mending, etc; \$5.00.  
 For Piano.-\$20.00  
 Use of Piano.-\$5.00.  
 For Violin, Flute, etc; - \$20.00.  
 Drawing. - \$5.00  
 Painting. - \$20.00.  
 Books furnished at current prices.

No student will be received for a shorter period than one term of five months. No deduction will be made for a student withdrawn during the term.

Every student should be provided with at least two summer and two winter suits, also a sufficient number of shirts, socks, handkerchiefs, towels, napkins, combs, brushes, etc. None of these will be furnished by the College, unless special arrangements have been made and a sufficient sum deposited with the Treasurer. The pocket money of the students should also be deposited.

When parents wish their sons sent home, timely notice should be given, accounts settled, and traveling expenses provided: if before the end of the session, notice should be given two weeks previous.

For particulars address,  
 The President.

## Sacred Heart Historical Society formed

By Tim Lowry

The Sacred Heart Mission Historical Society was founded in the Spring of 1987 as a non-profit organization with membership comprising a cross-section of people: Catholics and non-Catholics, Indians and non-Indians, members of the Benedictine order, historians, genealogists, county residents and out-of-towners.

The primary goal of the society is the preservation, restoration, maintenance, security and perpetual care of the original Sacred Heart Mission. We have obtained permission from the Benedictine Fathers of St. Gregory's Abbey - owners of the mission site - to fence off an approximate 20-acre site, including the cemeteries, the body of water known as Lake Nazareth and remaining buildings. Buildings still standing include the bakery, built in 1883, a two-story log cabin, built in 1878, a one-story log cabin built in the 1890's and a garage. The area sits just west of the present-day church at the foot of what has been known as "Bald Hill."

It is our intention to eventually open this site to the public as a day park with a museum dedicated to the pioneer monks of the Sacred Heart community, the Sisters of Mercy, St. Mary's Academy, the students and the population who lived, worked and died there.

We are very grateful to the members of the Committee for the Restoration of Ancient Sacred Heart, Inc. (CRASH), Father Denis Statham of St. Gregory's and the many people who supported their restoration efforts in the later

Sixties. Without their efforts, there would be little left now for us to preserve. We are also grateful to Father Joseph Murphy of St. Gregory's, whose book "Tenacious Monks" documents the history of the Benedictines and Sacred Heart Mission. Their efforts did not go unnoticed by the government - the entire section of land known as "Robot's Square Mile" was placed on the National Register of Historic Places on February 15, 1984.

CRASH, Inc. is now an inactive Oklahoma corporation and we were unsuccessful in our attempts to revive it. Thus, the Sacred Heart Mission Historical Society was formed.

It is our desire to work closely with the Citizen Band Potawatomi Tribe. Without their entry into the Indian Territory Sacred Heart might never have been founded. From Sacred Heart many other missions were established. Sacred Heart served as the headquarters for the Catholic religion in both Oklahoma and the Indian Territory and, indeed, became known as "the cradle of Catholicism in the West."

We believe that our goals are obtainable in a reasonable amount of time with a great deal of volunteer effort. We are soliciting interested people to join our cause, either through donations or volunteer time. Our annual membership dues go into our General Fund; lifetime memberships are placed in interest bearing savings accounts with interest set aside for perpetual maintenance of the site.

*continued, page 16*





## from the chairman

Fellow Tribal Members,

The amendment to the tribal constitution, requested by referendum in the last election, has been submitted to the Bureau of Indian Affairs for review. We hope that the Area Office of the BIA can review it in short order and call a Secretarial Election within the next 60 days. If the amendment goes to the Central Office of the Bureau of Indian Affairs in Washington, D.C., it could take two years or more. If this happens we may need to launch a tribal members' letter writing campaign to your congressmen.

The amendment contains three major issues. The first is the name of our tribe. Many have felt we should drop the "Citizen Band" aspect of our name because we are not a "band" or subdivision of a tribe. The Business Committee has chosen to keep the "Citizen" part of our name because of its notable historical significance. We are the first tribe to take U.S. citizenship as a group; a fact of which we are very proud. As we have traveled around the country, many have asked why the words "of Oklahoma" appear in our name. This is a good point. We are not from Oklahoma. We are originally from the Great Lakes area and later, from Kansas. As a sovereign government we are not part of the state of Oklahoma. Moreover, the majority of our population now lives outside the boundaries of Oklahoma. Therefore, the Business Committee has decided to submit the name "Citizen Potawatomi Indian Tribe" to you for a vote.

The second issue in the proposed constitutional amendment is enrollment. By referendum in the last tribal election you requested the Business Committee submit an amendment changing our enrollment requirements. This proposed change in enrollment procedure will be our first change in 26 years. If the amendment passes, enrollment in the tribe will be based on descendency from a tribal member on a previous roll, regardless of blood degree. The need for this change in our enrollment criteria is obvious: we are getting smaller. Even more apparent is the issue of fairness. It was not fair for many people to be denied enrollment who had a higher "degree of blood" than many already on the

roll. It is my opinion, as well as that of the Business Committee, that being a Citizen Potawatomi is not an issue of "degree of Indian blood." We were a mixed-blood tribe before our relocation from Indiana at gunpoint in 1838. Our tribe has never had a ban on intermarriage with other tribes or races. This does not mean, however, that we are any more or less Citizen Potawatomi. The tragedy of being robbed of their homes, and marched in winter across the states was no less destructive to our mixed-blood great-great-grandparents than it would have been had they been "full blood." Both they and the full bloods lost everything: their homes and lands. The deprivations of the Civil War and the antics of crooked Kansas politicians and businessmen were no less destructive for our ancestors who were mixed-blood than for the "full bloods." After leaving Kansas for the Potawatomi Reservation, our grandparents lost over 1,000,000 acres of oil rich land due to the allotment laws; the same as happened to the full bloods. What makes us a TRIBE is not blood degree. It is history. We come from a people who had their own continuous government centuries before the United States

government was formed. We are a people with our own language, art, customs and beliefs. You and I are no more or no less "Potawatomi" as a result of blood degree.

The use of scholarship money and health aides funds will be restricted to those who set the money aside, until it is no longer needed by that generation or generations.

The third constitutional issue is terms of office. The terms of office are being submitted to you for change to four years. There will be one official stand for re-election each year, with two up for re-election on the fourth year. There are NO retroactive terms.

The objection, as I understand it, to the previously rejected change in terms of office was that some members would have received an extended term, automatically, without standing for re-election. Current committee members will serve out their two year terms until their next election. Then, whoever gets elected will serve four year terms. This is fair. For those who wish to run for office, you will have the same chance at a four year term as the incumbent.

There is no doubt, however, that longer terms are needed. Our constitution provides three different ways for our tribe to remove an official from office if he is not performing the will of the people. If he is doing what you want, consider leaving him in office long enough to get something done. Election campaigns of the last few years have been incredibly destructive to our tribe. Until we reach a point where the candidates' political ambitions mean less to him than the progress

of our tribe, you the people will have to stabilize our politics. The way to do that is to spread out the elections.

Please consider these issues. You will have an opportunity to vote on them in the near future. Remember, however, that a Secretarial Election - where you receive a bulletin in the mail from the BIA - is not a tribal election. Many of our older members thought that they were registering to vote in the tribal election when they registered to vote in the last Secretarial Election. Each of you need to help out your relatives who may be confused on this issue. Ask them about it, please.

On a personal note, thank you for the many letters and calls of congratulation for my personal business receiving a new Department of Defense contract. Many of you were angered by the attempts during this year's campaign of the group calling itself "Concerned Potawatomi of Oklahoma for Better Tribal Government" to hurt my personal business through crank calls to the Department of Defense and visits to my refinery. I thank you for your concern - and please do not think that our tribal members in Oklahoma support this group. All is well; the refinery never closed. We have a new contract which we are delivering on now. The anonymous charges made in this year's campaign hate letters were lies - that is why I am suing the "Concerned Potawatomi for Better Tribal Government" in tribal court.

- Megwetch,

## Shawnee BIA becomes a six tribe agency

The five tribes served by the Bureau of Indian Affairs' Shawnee Agency have been joined by a sixth tribe - located in Texas - and can expect a proportionate reduction in funds, as well as another voting member on Bureau affairs relevant to the tribes.

On August 18, President Reagan signed into law P.L. 100-99 granting federal recognition to the Ysleta del Sur Pueblo (Tigua) Tribe of El Paso, Texas and restoring recognition to the Alabama and Coushatta Tribe of Polk County, Texas.

The Tigua Tribe was assigned to the Southern Pueblo Agency of Albuquerque; the Alabama and

Coushatta to the Shawnee Agency.

Historically, the Shawnee Agency has served the Potawatomi, Sac and Fox, Iowa, Absentee Shawnee and Kickapoo - all tribes residing in the surrounding vicinity. Various contractual arrangements with the Bureau require a five-tribe vote and the implications of a mandatory sixth vote - from a tribe in Texas - will undoubtedly complicate an already volatile situation. The five tribes also split the Shawnee Agency budget, sometimes equally, sometimes based on population, and the addition of a sixth tribe provides an unknown wrinkle in the situation.

According to Ed Herndon of the Shawnee office, the agency has a projected budget for the Alabama-Coushatta but no allocation has been made yet. The tribe has operated under a Texas state constitution since the 1950's and, according to Herndon, a new constitution placing the tribe under federal protection and

changing its enrollment criteria will be a top priority.

The Alabama-Coushatta has a population of approximately 500 individuals. They own approximately 4,700 acres of tribal land but no individual allotments. They have oil and gas leases, producing wells that are currently shut in and commercial timber. The tribe also operates several retail, commercial and tourist oriented establishments. Individual homesites on the reservation are acquired by use permits or agreements from the tribal government.

According to a BIA memo circulated to the five tribes, "Public Law 100-99 provides that the tribe and the members shall be eligible, on and after enactment, for all benefits and services furnished federally recognized tribes. Thus, we must move promptly to develop a means for delivery of services and arrange for acceptance and administering the trust responsibilities. These things we shall do."



# Sovereignty watch

## Wisconsin flirts with abrogation

By Paul DeMain

Washington D.C. - The National Congress of American Indians (NCAI) and three Bishops of the Wisconsin Episcopal Church have responded to a bill to abrogate the treaty protected rights of Wisconsin Indian Tribes with sharp criticism.

Susan Shown Harjo, executive director of NCAI sent a four page letter to Wisconsin Rep. Sensenbrenner in early August saying "I read with interest and deep concern your remarks" upon introduction of legislation, and that "NCAI, and its membership can state without hesitation, we will oppose consentaneously the enactment of this or any other similar legislation."

Harjo went on to state, "because of their (Chippewa) respect for the rule of law, many Indian people have been the target of mob rule and have been attacked emotionally and physically. These contumacious individuals and their activities degrade the pertinent decision, and the person, of Federal District Judge Doyle."

According to Harjo, "when you sponsor legislation to wipe out tribal rights, you capitulate to these rancorous hate groups, encourage anti-Indian activities and give them hope that their goal - abolishment of Indian rights - can be attained through persistence in their base, extra-legal actions."

Harjo admonished the Congressman to "use your office to encourage public awareness regarding the extraordinary patience exhibited by generations of Indian peoples in seeking to exercise rights subject to challenge after debilitating challenge. We urge that this education process begin with your own staff."

Three Wisconsin Bishops, Rev. Roger White (Milwaukee) Rev. William Wantland (Eau Claire) and Rev. William Stevens (Fond du Lac) wrote a letter Aug. 6 to Sensenbrenner and to Wisconsin Senator Robert Kasten, both members of the Episcopal Church the Bishops represent, which stated "as the Baptismal Office of the Book of Common Prayer reminds us, we are called to 'strive for justice and peace among all people, and respect the dignity of every human being.'"

The two-page letter went on, "The Ojibwa people have struggled for decades to uphold the rights reserved by their government..those rights have

been fully recognized by the lawful Courts of the United States, and the court decision is binding upon everyone in Wisconsin, Indian and non-Indian alike. It is the Supreme Law of the Land."

"On July 6th, the Junior Senator from Wisconsin, Robert Kasten, urging the forcing of negotiation to remove those Indian treaty rights, by what appears to be a 'tragic use of political blackmail.'"

"On July 28th, the Honorable Sensenbrenner introduced legislation...totally abrogating the treaty rights of the Ojibwa people...legislation amounting to a unilateral breaching of a treaty."

## Appellate court upholds decision

St. Paul, Minn. - Documents in Indian reservation "CFR Courts" belong to the federal government and cannot be removed and withheld by the tribes they serve, according to an appellate court decision in the U.S. v. Red Lake Band of Chippewa Indians case.

The Minnesota Indian tribe confiscated court records in August of 1985 and refused to turn them over to the Bureau of Indian Affairs after the federal agency received a Freedom of Information Act request for the documents from a Minneapolis newspaper. The BIA filed suit against the Minnesota Indian tribe on Jan. 10, 1986, and prevailed in federal district court. The Eighth Circuit Court of Appeals affirmed the lower court decision Aug. 31. "Both courts rejected the tribe's argument that the CFR court and its records belonged to the tribe," said David Etheridge, an attorney with the Interior Department. "The courts also rejected the tribe's argument that it was immune from the suit." The decision compels the tribe to return files to the BIA. CFR (Code of Federal Regulations) Courts are funded and oftentimes managed by the BIA to decide legal questions on Indian reservations.

## Lutheran Resolution supports treaties

Whereas, The Native Americans in many states are feeling extreme pain as they seek to exercise their treaty rights and

Whereas, Elements of the white community are promoting division among us by such actions as marketing products like "Treaty Beer" to support abrogation of all treaties with Native Americans and

Whereas, We endorse walking toward harmony, economic justice and jobs with our Native American brothers and sisters

Be It Resolved, That the LHRA (Lutheran Human Relations Association) in assembly at Waukesha WI, protest against this affront to the native peoples and advocate a boycott of Treaty Beer and like products and communicate our resolution to the brewers of Treaty Beer and to the major news media.

## Nevada concerned with Indian gambling

Reno, NV - State gaming regulators are concerned with the prevention of crime and corruption in loosely regulated gambling operations on Indian reservations, according to a Nevada gaming regulator on August 24.

"Indian gaming is an emotion-charged issue," Gaming Control Board Chairman Mike Rumbolz told the 7th International Conference on Gambling and Risk Taking. "Our concern in Nevada as gaming regulators centers on enforcement of our state gaming laws and the prevention of crime and corruption in gaming, not on the question of Indian sovereignty."

Contending that loosely regulated gambling on Indian reservations creates a sanctuary for organized crime and crooked businessmen, Rumbolz said that infiltration by undesirable elements could "pose problems for all legal gambling," might hurt Indian economies and will damage public trust in legitimate gambling establishments.

Rumbolz said that the recent Supreme Court ruling that states cannot enforce their gambling laws on reservations unless those states have bans on gambling activities is encouraging Indians to develop casino-style gambling operations. Congress must work to set the groundwork as to how Indian casino gambling should be regulated.

"Without comprehensive regulations, gaming can cause more problems than it solves and cost more than it generates," said Rumbolz. "It is not a question of the honesty or objectives of Native Americans, rather it is the quality of the operators who actually run and influence gaming operations that is in question."

Rumbolz offered a note of caution to tribes that want to rely on gaming as a method of economic development. "The objective of generated income for tribes would be defeated if corruption were to set in," he said.

## Court rules Creek bingo tax exempt

Denver - A U.S. district court ruling exempting Indian bingo on Creek Nation tribal land from Oklahoma state taxation has been upheld by the 10th U.S. Circuit Court of Appeals.

The appellate judges noted in their decision the Creek Nation "is a federally recognized Indian Tribe located in what is today Eastern Oklahoma." The Creek Nation, the judges added, has a protectorate relationship with the United States.

"Creek Nation Bingo provides a source of employment for members of the Creek nation," the judges said. Approximately 80 percent of its employees are Creek and approximately 17 percent are members of other Indian tribes."

Even though the bingo games were not held on an Indian reservation, the appeals court said the property involved historically has been recognized as Indian land and title to the property is held by the Creek Nation.

The property involved, the judges said, "is part of the original treaty lands still held by the Creek Nation, with title dating back to treaties concluded in the 1830's and patents issued in the 1950's. These lands historically were considered Indian country and still retain their reservation status within the meaning" of federal law.

The court noted the bingo games are licensed by the Creek tribe, supervised by the Creek public gaming commissioner and are required to comply with Creek tribal law.

In upholding the lower court's ruling, the appeals court said there is no evidence that Congress ever granted Oklahoma the right of jurisdiction.



# For Your Information

## Posters raise OU conciousness

Norman, OK - A legacy of Indian art is being created at the University of Oklahoma through posters that reflect the American Indian presence on the campus.

Created by Indian artists, the posters are a method of reaching the American Indian student population to tell them about the services at OU, explained Glenn Solomon, coordinator of American Indian Student Services at OU.

"We wanted something that Indian students could identify with," he said. "No other university, to my knowledge, is doing this sort of communications work with its American Indian students on such a scale."

One poster - from a work by Sharron Ahtone-Harjo - publicized the first annual Oklahoma Indian Art Benefit Show. Connie Seabourn Ragan was the artist for "Day of Vision," a poster promoting the 1982 American Indian College Motivation Day at OU. Jean Bales created the artwork for another poster, "Indian Women Artists of Oklahoma," in 1982. Promoting the 1983 American Indian College Motivation Day was Potawatomi Brenda Kennedy Grummer's "Bright Promises," which features her sketch of an Indian grandmother and a child at Shawnee.

In 1984, a poster showing four works by artists Harjo, Ragan, Grummer and Ruthe Blaylock Jones helped publicize "The Illuminated Garment of American Indian Women" at the OU Museum of Art. The poster for the American Indian College Motivation Day in 1985 depicts runner Billy Mills in the 1984 Olympics. Mills was the featured speaker at that year's motivation day.

Last year's poster is by noted Cherokee artist Bert Seabourn. The poster, which carries the slogan "The University of Oklahoma is for you," has been placed in every Indian health facility in the country and at every Indian office in the state. The Office of High School and College Relations also received the poster to use in recruitment.

"The exciting part is that we have 50 more freshman Indian students this year than last year," Solomon said.

The posters, which are signed and numbered by the artists, also are used to raise money for the American Indian Student Association. Posters sell for \$25 each.

Additional information about purchasing the posters is available from American Indian Student Services, 731 Elm Ave., Norman, OK 73019; telephone 405/325-3163.

## Legal service soliciting logo

Oklahoma Indian Legal Services (OILS) is sponsoring a logo contest for Indian artists in the hope that its board of directors may select a new official logo.

OILS is a nonprofit corporation funded by the federal Legal Services Corporation and the Oklahoma Bar Foundation. OILS was created in 1982, and has been using a standard legal services logo on its stationary since that time.

OILS is seeking a new logo which will reflect its provision of legal services to Indians of all tribes in Oklahoma in some manner. The logo should be a simple black and white design suitable for placement on stationary and possible placement on business cards and poster.

The designs of the three finalists will be submitted to the OILS board of directors for selection of the official logo.

Persons interested in the contest may contact Norman Johnson at Oklahoma Indian Legal Services, 3033 N. Walnut, Suite 103 W, Oklahoma City, Oklahoma 73105, (405) 528-5500, for further information. Entries may be submitted at any time, but no later than November 15, 1987. Entries will be returned only if the artist includes a note requesting return of the design with a suitable mailing envelope or tube, or if the artist personally picks the design up at the Oklahoma City office.

## Penn State offers teacher fellowships

University Park, Penn. - Penn State is offering graduate fellowships to American Indian students interested in special education teacher training.

Deadline for submitting applications is Nov. 15 for spring semester 1988 and April 15 for fall semester 1988. The American Indian Special Education Teacher Training Program offers a specific course of study geared toward American Indian students. Each participant in the program receives a monthly stipend of approximately \$600, remission of tuition and a textbook as well as a dependency allowance. The program is designed to prepare American Indians to teach effectively the mentally and physically handicapped among American Indians. Those who complete the program receive Master's of education degrees. Applications

are now being accepted. For more information, write Dr. Anna Gajar, American Indian Special Education Teacher Training Program, Penn State, 226B Moore Building, University Park, Penn. 16802 or call (814) 863-2284.

## 1987 Native Child Find Project

The BIA Exceptional Child Find Project has been receiving referrals of American Indian children with handicaps. Although not all these students have needed special education services, these students have been referred to their local school district for possible testing. Many times the parents of these students do not understand their rights and responsibilities in the education of their exceptional child.

According to Public Law 94-142, the Education for all Handicapped Children Act guarantees all children, regardless of their exceptionality, a free appropriate public education. Some of the exceptionalities include mental retardation, speech impairments, deaf or hearing impairments, blind or visual impairments, emotional disturbances, physical handicaps, specific learning disabilities or other health impairments.

The BIA Exceptional Child Find Project will work cooperatively with interested Indian parents and community representatives interested in planning special parent awareness workshops during the months of June and July. The parent awareness workshops will include information concerning the initial steps for planning an appropriate education for their child. Information concerning the awareness workshops will be available soon.

Parents, guardians, friends or relatives who know of any American Indian children in need of these services, please write: Exceptional Child Find Project, Anadarko Area Division of Indian Education Programs, P.O. Box 368, Anadarko, Oklahoma 73005



As we  
enter into

this  
holiday  
season,



we  
would

like to  
take this

opportunity

to  
thank  
you



-our family-  
for your  
trust  
and  
support



# Kinslow (from page 1)

*personal use with the tribe's money. Kinslow stopped the deal. Kinslow stated Barrett told him he would get him...The reason Kinslow thinks Barrett had George Smith's house blown up is to give him a warning to stop applying so much pressure to him on tribal affairs...Kinslow stated that if anything happened to him or his family or his followers he would think Barrett did it or had it done."*

*- Excerpt from  
Pottawatomie County  
Sheriff's Department Investiga-  
tion Report  
filed by Officer Jerry Laster  
on August 23, 1987*

Sheriff Abel testified that his investigation into the explosion presented no evidence that Kinslow's charges were true and that he believed the explosion was accidentally caused by the unregulated propane bottle. He also testified that he had contacted Barrett concerning his whereabouts the night of the explosion as part of the investigation because of Kinslow's allegations.

Later in the hearing, however, Kinslow denied ever accusing Barrett of causing the explosion and admitted he knew Smith had had a propane leak. Barrett questioned Kinslow as to whether he thought it was responsible behavior "to pass on rumors or accuse me of murder by arson (Smith later died from effects of the explosion)." Kinslow did not respond.

John Arledge, president of the CPA firm that has conducted the tribe's last two audits, was questioned next. Arledge had been asked to conduct a special audit of the Tribal Store in response to Kinslow's allegations that store manager Jan Gale and various Business Committee members had stolen money. According to Arledge, "an extensive review" of the financial transactions of the store and the system of internal accounting control gave "no indications that any money was improperly handled." When questioned as to whether the regular audit of the HIP Program had revealed any irregularities - another Kinslow charge - Arledge said it had not.

Potawatomi security guard Joey Stewart then testified that around July 11 - less than two weeks after Kinslow's election - Kinslow and tribal member Marcy Utter had approached him at the tribal grounds on a Saturday asking to be admitted to the administration building. Stewart testified that he had to get permission from either the chairman or tribal administrator before allowing anyone into the tribal offices after hours. Kinslow then, according to Ste-

wart, told him, "The BIA said I could go into any building out here," and claimed that he was tribal administrator Francis Levier's boss. "He made it clear that he could have me fired," said Stewart. When questioned as to why he had not recorded the incident in the daily police log at the time it happened Stewart responded, "Because he asked me not to...and I figured if I did I'd lose my job." Stewart said that Kinslow asked him for stationary with the tribal seal on it and that he gave him about 15 sheets of it from the police office. Stewart later discussed the matter with Pottawatomi Police Chief Dave Kubiak and was told to file a report.

In later testimony, Utter denied Kinslow had made threats to Stewart. Kinslow also denied making any threats but admitted he had wanted the stationary to write "some personal campaign letters and some other things." When told that personal correspondence was not permitted on tribal stationary, Kinslow responded, "I know that. I've written so many letters since then I don't remember."

Tribal administrator Francis Levier, store manager Jan Gale and operations manager Bob Dunning testified concerning their departments' operations. All had allegedly been accused by Kinslow of embezzling funds. Gale testified that she had "not said one word to Toby Kinslow since he left employment with the tribe," and that she felt she had been "damaged, totally embarrassed and humiliated that anyone would say" she had done anything improper at the tribe.

Committeeman Hilton Melot, elected to office the same time as Kinslow, said he had received a call from Kinslow shortly after taking office and Kinslow had told him "there are things going on" he should know about. According to Melot, Kinslow said he had "documentation" of wrongdoing by Business Committee members and tribal employees. Melot arranged to meet with him at a late time. At that meeting, according to Melot, Kinslow claimed there was "over \$200,000 missing" and that "Jan Gale had embezzled \$7,000 and he had check stubs to prove it." According to Kinslow, Gale "took the money and passed it out in some way." Melot said he met with Kinslow because if there was illegal activity at the tribe he wanted to know about it. Kinslow, however, had no documentation to present at their meeting and claimed it "was in Oklahoma City." At that time, Melot said, he began to suspect a smear campaign by Kinslow.

Newly appointed committee-

man Bob Davis testified that Kinslow had called him during his previous administration tenure with questions about operations. "I told him to bring his stuff to Committee; I told him I'd pick him up," said Davis. But Kinslow did not attend any Committee meetings.

Tribal Rolls Director Ava DeLeon testified that she had called Kinslow to come to the tribal office and sign some enrollment papers for her. He later called her at home and told her it would "not be wise to come by the tribe because he was a federal witness."

Police Chief David Kubiak testified before the committee that on July 30, Kinslow called him at home and asked "How much did John Barrett pay you to kill me?" Kubiak said he assured Kinslow that Barrett had never asked him to do such a thing and that he had no intentions of ever harming him. Kubiak said he then talked with Sheriff Abel and Officer Gardner to tell them about the incident.

In one of the more startling moments of the hearing, Kinslow's attorney then stood and said he had a tape recording of the conversation between Kinslow and Kubiak that he would like to enter into evidence. Apparently the attorney had never heard the tape because, after listening to it, he said "we've changed our mind." Tribal attorney Michael Minnis objected, saying that by introducing the existence of the tape the attorney had inferred the tape contradicted Kubiak's testimony. Chairman Barrett ruled it would be part of the record.

Kinslow was sworn in to authenticate the tape and said he had called Kubiak and taped him with a tape recorder adaptor with a suction cup stuck to the receiver - and then claimed "but I didn't know it was on."

As the audience listened they heard Kinslow tell Kubiak, on tape, that store manager Gale had been telling employees and customers that if he came on the tribal grounds he would be killed. He also accused operations manager Bob Dunning of "spreading stuff around," and said "it's all being turned over to the FBI...I'm in the federal witness program...and I'm fixing to call Rocky and tell him."

Barrett then took the stand and testified that Kinslow had attended one Business Committee meeting since his election as vice chairman and Barrett felt he had showed him every courtesy. He said Kinslow had been fired from his previous employment with the tribe for "substandard performance" and that in 16 years of involvement with Indian organizations he had never been exposed to the "innuendo and smear tactics

conducted prior to this year's tribal election." When questioned as to whether or not he was aware of an FBI investigation of him he said the area FBI agent had contacted him on July 30 - his wife's birthday - and said he was investigating the HIP Program, but declined to say who had brought the matter for investigation. Barrett told the agent the Inspector General and outside CPA audits were available to him.

Barrett also testified that he had received threatening anonymous phone calls at his home but he did not believe that entitled him to make libelous, unfounded accusations to law enforcement officials.

Kinslow then testified that he had been in contact with the FBI agent since July, 1987. Claiming he had received "two or three anonymous packages" in the mail containing tribal documents relating to the tribal store and HIP Program and "interstate business" he felt obligated to turn them over to the FBI. He denied making any accusations of embezzlement and denied telling Melot a set amount of money was "missing." Contradicting himself a short while later he said he thought some of the documents he turned over to the FBI "would show Jan Gale had taken money." He then justified his action by saying he didn't really know if the documents represented wrong-doing and that he had "just passed them on" to the FBI. When questioned as to whether or not he thought his going to the Sheriff's Department or FBI and making accusations against employees and elected officials constituted an attempt to undermine the lawful authority of the Business Committee he answered, "No."

In closing arguments, Kinslow's attorney maintained that the day's testimony had not "met the burden of proof" for misconduct. Tribal attorney Michael Minnis, however, thought otherwise and recommended Kinslow's suspension.

Kinslow "didn't even know what information he had (from the 'anonymous' packages)," said Minnis, "yet he turned it over to law enforcement officials...and claims he was trying to do what was in the best interest of the tribe...yet he testified he didn't think anybody here was doing anything wrong." Minnis agreed with Kinslow's attorney that the First Amendment protects the right of free speech, "but," he said, "we're still responsible for what we say."

Minnis went through each charge against Kinslow and weighed it against the day's testimony. Noting Gardner's

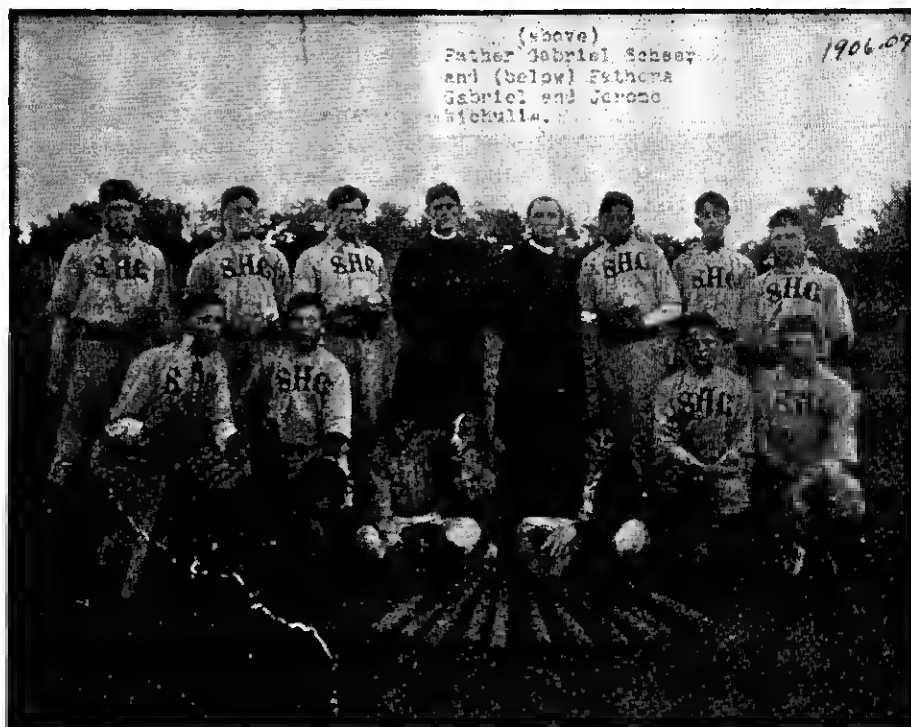
*continued, page 12*



## The athletes of Sacred Heart



1905



1906-07



1915

## State Tax Commission reprimanded

From page 1

would be unable to do further business with the tribe.

Assistant U.S. Attorney Eleanor Thompson also testified at the hearing and gave her opinion that it appeared "the Oklahoma Tax Commission was doing indirectly what it could not do directly." Thompson became involved in the case when she received numerous complaints from Indian tribes that they were unable to purchase cigarettes from their usual wholesalers - beginning around the first of September. In response, she contacted a Kansas wholesaler who told her that the Oklahoma Tax Commission had claimed there were no Oklahoma tribes exempt from taxation. Thompson then contacted the Kansas Department of Revenue and was told they had had several conversations with the Oklahoma taxation authority who claimed that Oklahoma "did not recognize reservations" and that there "was no such thing as exempt land" and that the state "was losing a lot of revenue...because they had not been able to receive taxes from the tribes or the individual smoke shop owners."

Judge West ruled that the commission had made "an improper suggestion" to taxing officials in other states, including Kansas, Texas, Arkansas and Tennessee. West denied the contempt of court request, saying "I'm more concerned with trying to undo" the damage to the tribe's business. "As of right now," he added, "the ruling is pretty clear that this tribe of Indians are not subject to the Oklahoma Tax Commission's authority to tax. I think they (the Oklahoma Tax Commission) have inferred very strongly to at least four states that that is not the situation with regard to this particular band of Indians...I think we need to undo that."

The Citizen Band Potawatomi Tribe operates and taxes enterprises under a Tribal Tax Ordinance and the authority of the Potawatomi Tax Commission. The tribe's Alcohol and Tobacco Ordinance has been published in the Federal Register and approved by Congress. All tribal enterprises operate on federally protected property held in trust for the tribe by the United States government outside the legal boundaries of the state's jurisdiction.

## Kinslow

from page 11

testimony and Kinslow's own tape, Minnis queried why, if Kinslow didn't believe the "rumors," did he "go the Sheriff's Department to get chairman Barrett investigated?"

Kinslow gave Hilton Melot the impression that he had clear evidence of wrongdoing, said Minnis, but he testified today that he had no knowledge of laws broken or funds missing. Minnis called Kinslow's accusations against Jan Gale "vicious, vicious comments with absolutely no foundation," and charged Kinslow with knowingly making false accusations to the Sheriff's investigator concerning theft and threats by John Barrett.

Business Committee deliberations took 25 minutes. Kinslow has the right to a "timely appeal" directly to the Tribal Supreme Court. If an appeal is not filed the Business Committee will appoint a vice chairman to fill the position until the June election.

As of press time Kinslow had not filed an appeal.

## Trail of Death, Trail of Tears, Death Marches commemorated

Next year will mark the 150th anniversary of the Trail of Death removal from Indiana of the Potawatomi and the Trail of Tears removal of the Cherokees in 1838.

The Fulton County Historical Society does not think the date should go by without notice, although the matter is a touchy one.

"We have to be careful to avoid hurting the feelings of the Indians," Society President Shirley Willard said. "You do not commemorate a bad thing, and the removals were very bad, uprooting a people and forcing them to march hundreds of miles to a land quite different from the woodlands of Indiana."

She said all interested persons are invited to attend meetings of a committee formed to plan an appropriate observance of the 150th anniversary next September. For more information contact Mrs. Willard at the Historical Society Museum in the Rochester (Indiana) Civic Center, (219) 223-4436.

# A brief history of Pottawatomie County

By Father Joseph Murphy, OSB

The events that shaped the modern history of Pottawatomie County began as early as 1825 with the Treaty of Indian Springs. The landed area of Pottawatomie County was a segment of the vast domain of land between the Arkansas and South Canadian Rivers assigned to the Creek Indians by that treaty.

By 1833 the Creeks had agreed to receive the remnants of the defeated Seminole Tribe from Florida and, as a result, the Seminoles became a kind of "satellite" tribe of the Creek Nation. In 1856, the Seminoles, who had congregated primarily along the Little River, were granted an independent reservation. It extended west from a line running north and south through the middle of today's Pottawatomie County to the 100th Indian Meridian, including all of the land between the North and South Canadian Rivers. The Seminoles located their council town, their first national capitol since leaving Florida, in a beautiful wooded area about two miles west of present-day Tribbey. The Seminole Agency was established two miles east of Trousdale.

After the American Civil War, however, both the Seminoles and Creeks were forced to relinquish considerable portions of their lands. The Seminoles were moved back to the area of what is now Seminole County. The Creek lands north of the North Canadian River were identified as reservations for other Indian tribes, namely the Sac and Fox, the Kickapoo, and the Iowa tribes. Later, in 1867, a treaty was made with the Citizen Band Potawatomi Tribe, who had failed in an allotment experiment in Kansas, giving them a new reservation on the old Seminole lands, i.e., all of present-day Pottawatomie County south of the North Canadian River, but extending west to the 97th Indian Meridian. A six mile zone was taken from the old Potawatomi reservation and was added to the east side of Oklahoma and Cleveland Counties at the time of the opening in 1891.

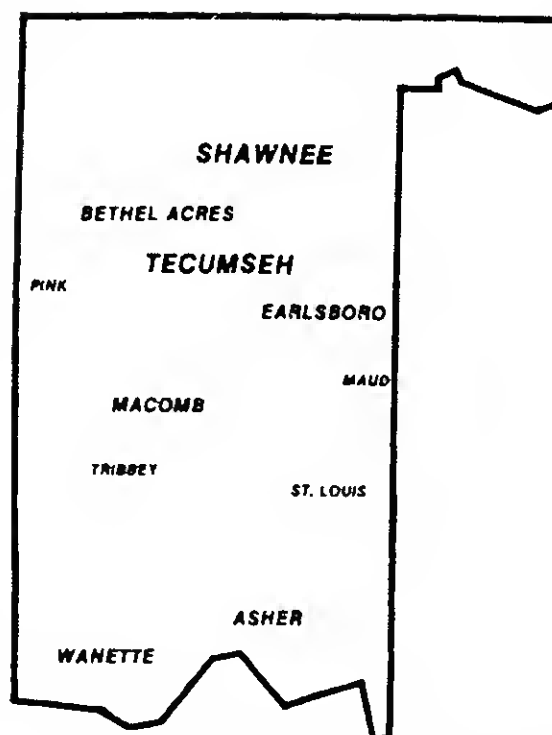
Through executive order of the federal government, a home for the Absentee Shawnee Indians was designated on this large Potawatomi reservation. But a technicality arose concerning the exact force of the 1867 treaty, and the Shawnees began to arrive in considerable numbers before the Potawatomi Indians. Consequently, when the Potawatomi arrived from Kansas in the late 1860s and early 1870s, they travelled southward to the South Canadian River, establishing notable settlements in the southeast sector of the reservation near later-Sacred Heart Mission and around, south and west of, later-day Wanette, Oklahoma.

Earlier in the Creek-Seminole era the first town and community settlement in Pottawatomie County was established by Jesse Chisholm, the mixed-blood Cherokee Indian who later became famous in connection with the Chisholm cattle trail. In 1847 he established Chisholm Springs about two miles east of present-day Asher, and right adjacent to present-day state highway 39, on the north side. According to Colonel Charles W. Mooney, it was in the same location as an earlier trading post, Camp Mason, which had been established by the August Choteau family several years prior to the development of Chisholm Springs. Chisholm's settlement served as an important trading post on the old California Road (Gold Trail). In modern day lingo one might term this station "the last chance to stock up," or "the place where the West began."

In 1871, the Society of Friends, the Quakers, established a mission and day school just south of the North Canadian River. The Reverend A.J. Newsome was its first resident missionary. One of its first pupils was the celebrated Thomas Wildcat Alford, who later attended the Hampton Institute in Virginia (1879) and returned to teach and work among the Shawnee Indians. In 1875, Shawneetown replaced the older Shawnee Mission located one-half mile east. Later, the federal government constructed a new mission school, primarily for the Shawnee Indians. It continued to be active until the 1900s. In the meantime, Shawneetown became a post office in 1876 and continued as an important trading post until the lands were opened for settlement in 1891.

In the deep southeast corner of the reservation, the Potawatomi Indians had cooperated with a French missionary priest, Father Isidore Robot, in the establishment of Sacred Heart Mission. By 1880 this mission provided a boarding school for Indian boys and girls from many tribes of the area. These Benedictine monks, along with the Sisters of Mercy, were most active until a massive fire destroyed the mission in 1901. The nuns rebuilt their St. Mary's Academy which continued as a boarding school for girls, both white and Indian, until 1946. Although the monks rebuilt Sacred Heart College, it was relocated in Shawnee as St. Gregory's College in 1915.

On September 22, 1891, the lands of Pottawatomie County were opened, by run, to white settlement. The Indians were required to take individual farms or allotments and relinquish their "excess" lands. It was at this time that a portion of the Sac and Fox Reservation was included as a part of the county. It included an area east of the present Kickapoo Street, Shawnee, and north of the North Canadian River for several miles. This inclusion gave the county its present northeast panhandle. (Being the site of Keokuck



Falls, this area was notorious for its saloons located near the "dry" Indian lands.) Not all of the land of present-day county boundaries, however, was included in the land rush of 1891. It was not until 1895 that the land west of Kickapoo Street, Shawnee, and north of the North Canadian River and west to the Oklahoma County line was opened, by run, for settlement. This was the last time this melodramatic device for homesteading was used. It was then that the present boundaries of Pottawatomie County were established.

Settlement was rapid after 1891. Communities struggled for power. Controversy developed over the railroads. By 1891, Tecumseh, located south of the North Canadian River, had been established as the county seat. However, a major dispute developed over the location of the railroad. The town struggled with its neighbor to the north, Shawnee. Violence is noted to have erupted for several months in 1894 and 1895, however, Tecumseh failed to be placed on the route of the east-west railway, and on July 4, 1895, the first Choctaw Line train pulled into Shawnee. Later, in 1931, Shawnee replaced Tecumseh as the county seat.

Shawnee, located on the north side of the North Canadian River, should in no way be confused with the old Shawneetown which was located quite south of the river. Prior to 1895, Shawnee was a relatively unimportant village. It had become a post office in April, 1892. In September of that year, John T. Farrall and Etta B. Ray Beard had their respective quarter sections recognized as a town by the Territorial Secretary of State. However, the town did not receive fully incorporated status until 1894. The town was one square mile in size. The first town election was held in October, 1894. With the coming of the railroad, Main Street was moved, in fact, from Farrall Avenue to 8th Street. The town's population increased from 350 in 1894 to 2,500 in 1896.

Pottawatomie County was most lively during these territorial days, primarily because of the railroads. The Rock Island took over the old Choctaw Line. The Santa Fe established a north-south line from Arkansas City, Kansas to Pauls Valley, Oklahoma, passing through Shawnee. The M.K. & T. built tracks out of Oklahoma City eastward to Shawnee, and then southeast to Ada and Atoka. Later this was known as "The Oklahoma City, Ada, and Atoka Railway Company." Both the Rock Island and Santa Fe constructed railway shops in Shawnee that employed over 1,000 people. Federal census figures indicate that the population of the county in 1900 was 26,412. By statehood in 1907, it had reached 43,276, and Pottawatomie County became possibly the second largest county in the state. Although there was a movement by many to make Shawnee, the "Heart of Oklahoma" - the state Capitol - the movement did not get off the ground.

Shawnee early achieved the distinction of being selected as the location of two important denominational colleges, namely, Oklahoma Baptist University and St. Gregory's College. Oklahoma Baptist University, founded in 1910, began construction of its administration building (today's Shawnee Hall) in 1911 and saw its completion in 1914. St. Gregory's college, known for a few years as the Catholic University of Oklahoma, began construction on its massive main building in 1913 and came to completion in 1915.

Agriculture became most prominent in the county. Almost half of its landed area of a little over 500,000 acres was in cultivation in 1920; over 200,000 acres was in pasture. Grains, cotton, potatoes, hay, livestock, and dairy farming were in vigorous production. Cotton gins were located throughout the county. Among other industries, Shawnee had a cotton oil mill, a cotton compress, two large flour and feed mills (2,000 barrels a day) and, allegedly, the largest creamery and ice cream plant in the State of Oklahoma. In 1920, federal census records indicated a population in the county of 46,028.

*continued, page 14*

# Chippewa culture ( *From The Wisconsin Historical Collection* )

## Volume I, 1903

By Hiram Calkins, Esq., of Wausau

Being personally unacquainted with the language of the Chippewas, and consequently their customs, I have taken some pains to procure the information desired by the Historical Society. I first applied by letter, and then in person, to Mr. William Cross, who resides in the northern part of this county, and from him have derived the necessary data to enable me to make up the narrative I now communicate. For want of time, he could not give all the information desired by the Society, but he assured me that he will pursue the subject still further, if requested to do so. I think Mr. Cross has the ability to give as correct information as can be obtained relative to the traditions and customs of the Chippewa tribe, having been many years among them, and enjoying in a high degree their respect and confidence; and being a good scholar beside is able to communicate correctly.

Indian curiosities, such as wampum, drums, medals, pipes of peace, war-dresses, medicine bags, &c., Mr. Cross informs me cannot be procured, except by purchase, as they consider them sacred things, and place a high estimate upon them. Should any of these articles be desired by the Society, I will endeavor to procure them when instructed to do so.

I will now proceed to give a list of the Chippewa names, with their significations, of the tributary streams of the Wisconsin river, from the Forks down to Point Bas, a distance of one hundred and twenty-five miles by land, and about two hundred by the river. Of the Chippewa terminations Se-be or Se-pee and We-shance, the former signifies river, and the latter creek.

Ma-na-to-kik-e-we-Se-be - Stooping Spirit River.

Skan-a-wong-Se-be-we-shance - The creek that runs through bluffs.

Shin-gwack-Se-be-we-shance - Little Pine Creek.

Mush-ko-da-wun-Se-be-we-shance - Little Prairie Creek.

Os-ka-ki-ra-jaw-Se-be - New Wood River.

Pe-qua-bik-au-Se-be - Rocky river, better known as Copper River.

Pau-gaw-do-waj-Se-be-we-shance - Ball Play Creek, now known as Devil Creek.

Mush-ko-day-yaw-Se-be - Prairie River.

Shin-gwack-Se-be - Pine River.

Tah-so-so-win-ing-Se-be - Dead Fall River, now known as Trap River.

O-pic-wun-a-Se-be - Rib River.

Wah-yaw-con-ut-dta-gua-yaw-Se-be - Clear Water River, now known as Eau Claire.

She-sheg-e-ma-we-she-can-Se-be - Soft Maple River, now known as Eau Pleine, or Full Water.

Ma-no-min-a-kung-a-kuay-Se-be - Rice Stalks river, now known as Little Eau Pleine.

Au-puh-ki-ra-kan-e-we-Se-be - River of Flags, now known as Plover River.

Wau-pee-tee-Se-be - Tooth River, now known as Mill Creek.

There are several rapids and falls on the Wisconsin river, with most of which the Indians have some superstitious notions associated. The first is a small rapid just below the Forks of the Wisconsin, called by the Chippewas Wa-bo je-wun, or Narrow Falls, indicative of their character. The next are the "Brear-beaux," or Grand Father Bull Falls, which are the largest on the Wisconsin, and are called by the Indians Ko-na-je-wun, which signifies the Long Falls. These falls are two miles in length, having three perpendicular falls of several feet each in that distance. There is said to be one hundred feet fall in these three successive rapids. They were never run by the whites, and but one instance is known among the Indians of any of their people having passed them in safety. The Indians have a tradition, that there is a great spirit that presides over these falls, to which they make an appropriate offering. A portage passes around the falls on the west side of the river, where the Indians carry their canoes on their heads for a mile and a half. About midway on the portage is a solitary rock, about ten feet in circumference at the base, and about four feet high, in the shape of a cone or sugar-loaf, on which the Indians make an offering tobacco. This offering, it is said, is preserved by the spirit until an Indian passes along destitute of tobacco, when it is given to him.

In 1849, these falls were navigated, in a bark canoe, for the first and last time by two Indians-the Black Nail and the Crow. At the head of the falls before starting, Crow held the canoe by rock projecting from the shore, while Black Nail made a prayer and an offering to the spirit of the falls. The offering consisted of two yards of scarlet broad cloth, and a brass kettle. The prayer was in these words: "O Great Spirit of the Falls! I implore thee to extend thy protecting arm over us as we run these mighty waters. Mayest

thou strengthen my arm and my paddle to guide my canoe safely down these dangerous waters. I do not implore thy protection for nothing; I give thee two yards of scarlet, and a brass kettle!" Having finished his prayer, he threw the offering overboard, and grappled his paddle, and the canoe went bounding over the billows, and ran the falls in safety.

Chippewa names of falls or rapids on the Wisconsin:

Sa-se-je-wun - Falls or rapids.

O-ska-kwa-yaw - New Wood rapids.

Mush-ko-da-yaw - Prairie rapids, now known as Jenny Bull.

Nah-ba-na-sa-se-je-wun - One-sided rapids, now called Trap Rapids.

Pah-je-tak-a-ke-ning-a-ning - The water that falls over rocks, now known as Big Bull Falls.

Oh-ka-kan-dah-go-kag - Spruce falls, now known as Little Bull Falls.

Mis-qua-wauk-sa se-je-wun - Red cedar rapids, now known as Conant's Rapids.

Ah-da-wa-gam - Two sided rapids, now known as Grant's Rapids.

Bun-gah je-wim - End of the rapids, now called Whitney Rapids, which are the last on the Wisconsin.

Chippewa names of towns or villages on the Wisconsin:

Mush-ko-da-yaw-Tosh-ko-bo-je-gun - Jenny Bull Falls.

Pah-je-tak-a-ke-ning-a-ning - Big Bull Falls, now called Wausau.

Wah yaw-con-ut ta-gua yaw Eau Claire Mills.

Oh-ka kan-go-kag - Little Bull Mills.

Nay-osh-ing - The Point, now known as Du Bay's Trading Post.

Kah-kag-e-winch-e-min-it-e-gong - Hemlock Island. This name is applied to Steven's Point, on account of an island in the Wisconsin opposite to the village, covered with hemlock, which is a rare growth in that region.

Mush-ko-da-ny - Plover, the county seat of Portage County. The meaning of this Chippewa name is "Prairie," given on account of the prairie-like country around it. The trail dividing the Chippewa and Menomonee lands runs through this town. Here the two tribes of Indians have been accustomed to make the portage from the Wisconsin to Wolf river, by carrying their canoes on their heads; the distance across being about eight miles. This portage is called by the Chippewas Wah-balu-ga O-ning-ah-ming, meaning the Eastern Portage. The termination O-ning-ah-ming, means a portage.

Ah-dah-wa-gam - Grand Rapids' Mills.

Ban-gah-je-wung - Point Bas.

O-ning-ah-ming - Portage city. This place is named from the portage between the Fox and Wisconsin rivers.

Mo-nung-wah-na-can-ing - This name is applied to La Pointe, on Lake Superior, and signifies Yellow Wood-pecker, and was given on account of the great abundance of those birds on the island on which La Pointe is situated.

The Chippewas in Wisconsin are divided into sixteen clans or bands, numbering about four thousand persons altogether. Each of those bands is governed by a chief, and each has a head-brave or war captain, who leads in war; a chief orator, who speaks for the chief; and a chief medicine man, who is regarded by the Indians as gifted with the spirit of prophesy. Great confidence is placed in the chief medicine man, as his services are required on all eventful occasions.

The Wisconsin river band numbers about two hundred Indians, and occupies the country from the Grand Rapids up to Tommy-Hawk Lake. The head Chief of this band is Osh-ka-ba-wis, or The Messenger; the Head Brave is Ka-kac-o-na-yosh, or The Sparrow Hawk; the Chief Orator is Now-o-com-ick, or The Centre of the Earth; and the Chief Medicine Man or Conjuror, is Mah-ca-da-o-gung-a, or The Black Nail, who performed the feat of descending the Long Falls in his canoe, and is represented by the other Indians as being a great Medicine Man. He is always called upon, far and near, in cases of sickness, or in the absence of relatives, to foretell whether the sickness will prove fatal, or whether the friends will return in safety, and at what time. He is also consulted by the Indians when they go out to hunt the bear, to foretell whether success will crown their efforts. Before performing these services, he is always paid by the Indians, with such articles as they have, which generally consist of tobacco, steel-traps, kettles, broad cloth, calico, and variety of other commodities. He usually performs after dark, in a wigwam just large enough to admit of his standing

## County (from page 13)

With the 1920s came great petroleum developments; agriculture increased; industries expanded. The population increased to 66,572 in 1930, the high water mark in county history. As the great Depression took its toll, the population dropped to 54,377 in 1940. The farm population melted away in great numbers. By 1950, the population had declined to 43,517; in 1960, it stood at 41,486.

Since 1960 there has been a definite upturn. Many new industries have been attracted to the county; older ones have become active again. Highways have improved. Optimism has been restored. With easy access to the industrial City, it has become a favorite residential area for thousands who drive to work. As a result, in 1980 the population of the county was 55,239, and Pottawatomie County has become the place to be.



erect. This lodge or wigwam is tightly covered with mats, so as entirely to exclude all light and the prying curiosity of all out-siders. Having no light within the lodge, the acts and utterances of the Medicine Man or Conjurer are regarded as mysterious, and credulously received by the wondering crowd surrounding the tent. He first prepares himself in his crowd surrounding the tent. He first prepares himself in his family wigwam by stripping off all his clothing, when he emerges singing, and the Indians outside join him in the song with their drums, and accompany him to the lodge, which he enters along. Upon entering, the lodge commences shaking violently, which is supposed by the Indians outside, to be caused by the spirits. - The shaking of the lodge produces a great noise by the rattling of bells and deers' hoofs fastened to the poles of the lodge at the top, and, at the same time, three voices are distinctly heard intermingled with this noise. One is a very heavy hoarse voice, which the Indians are made to believe is that of the Great Spirit; another is a very fine voice, represented to be that of a Small Spirit, while the third is that of the Medicine Man himself. He pretends that the Great Spirit converses in the heavy voice to the lesser spirit, unintelligibly to the conjurer, and the lesser spirit interprets it to him, and he communicates the intelligence to his brethren without. The ceremony lasts about three hours, when he comes out, in a high state of perspiration, supposed by the superstitious Indians, to be produced by mental excitement.

The present chief of this band, Osh-ka-ba-wis, is a very sensible, intelligent Indian. he went to Washington during President Polk's administration, in company with other chiefs, to obtain redress for some grievances about their payments. They secured an appropriation of \$6,000, but were cheated out of it by the interpreter who went with them, who having charge of the money, hid \$5,000 of it, and soon after died, so that the Indians got only \$1,000 of the amount.

Each of the other bands occupies a separate tract of country for hunting purposes. The Chippewas all belong to certain family tribes or totems. Those belonging to the same totem, are considered brothers and sisters, and consequently never marry. - These family totems or designations, are taken from some familiar living object, such as the bear, the wild goose, fish, sand-hill crane, etc. - hence the bear clan or totem, and so of others. Almost every thing that inhabits land or water, is adopted by certain Indians as their totem, and some of the Indians belong to different clans or totems at the same time. These marks or totems descend from the father to the son. When a warrior goes to war and takes a scalp from the enemy, he sends or takes it to his family clan or totem, that they may dance over and around the trophy, and recite his deeds of valor. They call their family or tribal name to-tame, or totem.

The Chippewas have a singular custom about hunting the bear in winter. Journeying from place to place, whenever they camp after dark, the hunters all assemble in a wigwam by themselves, excluding the squaws and children. They generally assemble at the lodge of the chief Medicine Man of the camp, who presides over the ceremonies, which are commenced by beating on the medicine-drum, and singing a certain number of songs, which are sung only on these occasions. The chief Medicine Man sits in the middle of the lodge, with some broad cloth and calico spread before him, together with a stuffed cub bear-skin, while his pipe or calumet, already filled, is placed before him on two crotched sticks. He then addresses the bear in this wise: "O, my brother! we are very hungry; we are on the point of starving, and I wish you to have pity on us, and to-morrow when the young men go out to hunt you, I want you to show yourself. I know very well that you are concealed somewhere close by my camp here. I give you my pipe to smoke out of, and I wish you would have pity on us, and give us your body that we may eat and not starve." Having thus spoken, he takes the medicine-drum and beats on it, accompanying it with some songs that he recites from two small boards, on which they are written in hieroglyphics. When he get through, he passes the drum and boards to the next Indian, and so on around, till all have sung and beaten the same thing. The performance generally lasts about four hours, when they retire to their several lodges. In the morning, the hunters all go the medicine bag of the chief Medicine Man, which is generally suspended from a small tree, and take from it some vermilion with which they paint themselves, and the noses of their dogs. Thus prepared, they start on the hunt in different directions, and being inspired with faith and goaded on by hunger, they are almost sure of success before night.

Other customs are observed by them, which also indicate the superstition of the Chippewas. I will notice that of the burial of their dead. When an Indian dies, they believe, as did their forefathers, that he has gone to better hunting-grounds, and has need only of so much provision as will be sufficient to carry him through the journey; and when there, that he is endowed with a benevolent spirit, and in order that he may exercise it, the Indians make frequent offerings of such articles as they can spare, by placing them at the head of the grave, when any destitute Indian coming along, and finding the offering, accepts it as a gift from the benevolent spirit of the dead.

## Now's the time for holiday mail order shopping from the Potawatomi Museum!

The Potawatomi: Keepers of the Fire, by Pulitzer nominee David Edmunds. Hardcover: \$18.50 Softcover: \*12

Gateway to Empire, by Alan Eckert. Paperback, fictionalized version of the founding of Chicago - \*6

The Frontiersmen, by Alan Eckert. Paperback, fictionalized version of the last Indian efforts to hold onto land east of the Mississippi - \*6

TePee Cookery; 65 page softbound cookbook - \*11

The Technique of Native American Indian Beadwork; 102 pages, softbound with color plates - \*11<sup>50</sup>

Beads and Beadwork of the American Indians; 168 pages, softbound with color plates - \*11<sup>50</sup>

"Potawatomi and Proud of It" red on white bumpersticker - \*2

"Potawatomi Pow Wower" red on white bumpersticker - \*2

90 minute Potawatomi language tape - \*5<sup>75</sup>

Full color embroidered tribal seal patches, 3 1/2 inches - \*7<sup>50</sup>

Designer stationary with Native American symbol trim, 10 envelopes and 20 sheets of stationary, sorry no choice of designs - \*3<sup>50</sup>

### ALL PRICES INCLUDE POSTAGE!

MAIL YOUR ORDER ALONG WITH CHECK OR MONEY ORDER TO:  
Potawatomi Museum, Route 5 Box 151, Shawnee, Oklahoma 74801

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## Mission *(from page 7)*

Our preliminary estimates put our financial need at about \$150,000. We feel this figure would adequately fund the restoration of the buildings and renovate the garage into a modest museum and store for visitors, as well as provide for permanent housing adjacent to the site for security and maintenance personnel. We also plan to replace the historical markers removed from the high.

A more ambitious proposal under consideration is the restructuring of a latter-day monastery to house a museum. Traditional French architecture and spacious rooms would provide proper tribute to the many historical aspects of the mission. This, of course, is a long-range goal. Until then we will work with the existing structures; stabilizing them from further deterioration until funding is available for restoration.

Volunteers have been busy this summer with clean-up days scheduled to clear brush, limbs and weeds that have overtaken some of the cemetery gardens. We are presently working on a fence to separate the site from a cattle operation. We still have a lot of

brush hog work and hole filling to do before the area will be easily mowable. We will start work on the buildings as soon as labor and materials can be acquired. Until our goals are substantially met, however, we will be unable to open the site for fulltime visitation. It is open on clean-up days, for special events and with advance request.

This is truly a beautiful place, with its peaceful setting and wilderness oasis feel. We would like to share it with everyone.

Anyone having old photographs, newspapers or memorabilia concerning the mission is invited to contact the society at P.O. Box 122, Konawa, Oklahoma

74849. We eventually hope to have special exhibits of these items.

The members of the Sacred Heart Mission Historical Society would like to thank the editor of the HowNiKan, Potawatomi Chairman Rocky Barrett and the Citizen Band Business Committee and tribal members for their support and help in bringing you our message. We hope to run further updates on our activities in the tribal paper.

### SACRED HEART MISSION HISTORICAL SOCIETY MEMBERSHIP APPLICATION (please print)

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone \_\_\_\_\_

Circle membership desired

Students (\$5 annually) Senior Citizens (\$5 annually)  
Individual (\$10 annually) Family (\$25 annually) Business (\$50 annually)  
Life (\$250)  
Signature: \_\_\_\_\_

Mail to: Sacred Heart Mission Historical Society  
P.O. Box 122, Konawa, Oklahoma 74849

## For The Record

### Business Committee Meeting August 27, 1987

Present: John Barrett, Toby Kinslow, Bob Davis, Francis Levier, Hilton Melot, Pat Sulcer, Bob Dunning, David McCullough, Father Michael Roethler

Chairman Barrett called the regularly scheduled meeting to order at 7 p.m. Noting the presence of approximately 30 tribal members, the Chairman reviewed the rules of conduct for committee meetings.

The minutes of the July 1 committee meeting were read. Francis Levier moved to approve; Hilton Melot seconded. Minutes approved 5-0.

The minutes of the July 19 committee meeting were read. Hilton Melot moved to approve after adding beginning and ending times for the meeting. Francis Levier seconded; minutes approved 5-0.

The minutes of the July 28 meeting were read. Francis Levier moved to approve. Mr. Kinslow stated "they made up the charge against me." Bob Davis seconded approval of the minutes as read; minutes approved 4-1 - Kinslow voting against passage.

The Business Committee approved Potawatomi Resolution #88-24 by consensus, approving four qualified applicants for tribal enrollment.

The order of the agenda was amended to allow Father Michael Roethler of St. Gregory's College to give a presentation.

Father Roethler pointed out that statistically Native American children drop out of school most often in either the eighth or tenth grade. His proposal (made also to the Kickapoo Tribe) is to establish a list of Potawatomi-blood school age children, as well as a list of concerned, successful Potawatomi adults who would be willing to serve as adoptive sponsors to the youth. Father Roethler can provide college age students willing to serve as tutors for \$3.50 an hour. His proposal is to find "tutorial pool" funding, as well as matching successful adults "who give a damn" with children "who might otherwise fall through the cracks." Father Roethler will start the pool with a \$1,000 donation of his own. Discussion was held by the Business Committee, with the chairman pointing out that there will be a substantial increase in school-age tribal membership if the proposed descendency amendment is approved. The committee agreed to discuss the issue further and get back with Father Roethler within two meetings of the committee.

Discussion was held on receipt of BIA funding for the tribal court and approval of the tribal attorney general's contract.

Hilton Melot moved "that a formal hearing be held for the purpose of inquiring into the removal of Toby Kinslow as vice chairman of the Business Committee for misconduct in office." Francis Levier seconded the motion; motion passed 4-1 with Kinslow voting against passage.

Francis Levier then moved "that a formal hearing on the proposed removal of Toby Kinslow as vice chairman of the Business Committee for misconduct in office be held in these chambers (the Longroom) on September 30, 1987, beginning at 10 a.m." Hilton Melot seconded the motion which passed 4-1 with Kinslow voting no.

Chairman John Barrett presented Kinslow with a formal notice of the hearing to consider his removal from office, a bill of the particular charges against him and advised him of his rights under the tribal constitution and removal ordinance.

Francis Levier moved to adjourn at 7:51 p.m.; Bob Davis seconded. Passed unanimously.